

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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REST.

Does the Gospel word proclaim
Rest for those that weary be?
Then, my soul, put in thy claim:
Sure that promise speaks to thee:
Marks of grace I cannot show,
All polluted is my best;
But I weary am, I know,
And the weary long for rest.

Burdened with a load of sin,
Harrassed with tormenting doubt,
Hourly conflicts from within,
Hourly crosses from without;
All my little strength is gone,
Sink I must without supply;
Sure upon the earth is none
Can more weary be than I.

In the ark the weary dove
Found a welcome resting-place;
Thus my spirit longs to prove
Rest in Christ the Ark of grace:
Tempest-tossed I long have been,
And the flood increases fast;
Open, Lord, and take me in,
Till the storm be overpast!

Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

PALESTINE.—Jerusalem has a rocky position on a side hill, facing the East, which allows the waste water to drain off readily; but it is wholly dependent on cisterns of rain water for its supply of this element. An aqueduct enters under Mount Zion, carrying a copious supply to the mosque of Omar, which, tradition says, is the identical stream that was introduced into the temple of Solomon, which occupied the very same site. I examined the pool of Siloam; the bed of the brook Cedron, which is always dry, except in a rain storm; and the vast enclosures called the Upper and Lower pools of Gihon—the latter of which was filled, for the first time in many years, while I was there. On the whole, it is evident that cleanliness, in ancient as well as in modern times, could be maintained here, and that the eruptive diseases which are supposed to depend mainly on a neglected state of the dermoid texture, were not remarkably frequent in former times. Jerusalem is rather a cleanly place for an Arab town, but this chiefly is due to its side-hill position. The streets are narrow, and some of them as full of nuisances as certain places in Rome. The houses are rather damp, being all of stone, with perfectly flat roofs, laid on arches, or the apex of the arch rises into a small dome. All the apartments are consequently small, owing to the necessity of keeping the arches within a diameter of not much over twenty feet, lest the weight of the arch should press out the walls, which are the abutments that sustain the fabric. Poor ventilation is everywhere noticeable. In the rainy season the houses are cold and cheerless, and in the summer not much better, on account of the want of circulation of air. Although a small city in extent, large tracts once within the municipality being now excluded, its population is not equal to the accommodations. A prodigious concourse of pilgrims, of every tongue and nation, from the extreme northern borders of Russia, to the heated sands of Abyssinia, are perpetually coming and going, which gives the streets the air of life and considerable business. But the most profitable employment is the manufacture of rosaries from olive wood grown on sacred ground, the making of crosses, and carving mother of pearl with representations of the crucifixion, the last supper, the transfiguration, &c. Within the yard, in front of the door of the Church of the Holy Sepulchre, Greeks, Copts, Armenians, and Roman Catholics, be-

sides a host who speculate on the credulity of the pious visitors of the chapels farther on, are squatted in rows on the pavement, with piles of those kinds of nick-nacks, in which a profitable trade is driven. The next business which gives employment to the permanent residents of Jerusalem, who have to make exertions for a livelihood, is selling provisions and dry goods. Several short streets are occupied as bazars. But by far the largest part of all connected with religious institutions, are pensioners on the bounty of people in other countries. On the whole, I have come to the conclusion that the chances for health and longevity are as favorable here, as in most Arabian settlements, and perhaps more so. Dr. Barclay, of Virginia, has just arrived, with a view of practising gratuitously among the poor. Dr. McGowan, an English gentleman connected with the mission to the Jews, is an excellent practitioner, in general esteem. There seems to be no surgery worth mentioning. If tumors are to be excised, perhaps they fall to the province of the barbers, as in Damascus. There they cut and slash away apparently at a fearful rate, but without doing much harm. If a limb is fractured, why it gets along somehow, without surgical assistance beyond that which in such an emergency would suggest itself to any common mind. Where there are no operative surgeons, there is no surgery, is a trite remark—which is of a piece with the proverb, that "lawyers make strife." Of these matters, however, my friends Drs. Spaulding and Deforest, will give a full account, I trust.

Morals are certainly at low-water mark in every country where Mohammedanism is in the ascendant; consequently in Palestine and throughout Syria, the sins most abhorrent and abominable are as common as the instincts of its followers are depraved and beastly. I have not a face to describe all the facts presented to me. It is better that the wickedness of these corrupt people, especially the Turks, should remain unknown to all but travellers. No hope or expectation should for a moment be indulged, that they are to be reached through the conscience, or heart, and that they are yet to become Christians. I wish it might be brought about; but Christianity offers nothing acceptable to the depraved conquerors of Syria. The Canaanites were crushed on account of their idolatries, and the cities of the plain destroyed by fire from heaven for the very abominations now as common here and notorious as possible; and it is certain, that till the present inhabitants are rooted out of the land, and a new race of men introduced in their stead, the gospel will only be precious with a few, who can have little influence in changing the manners and customs of the whole.

Although the stupendous ruins of Baalbec have been explored, and, in short, all worth seeing, in Syria, has been seen; there are countries beyond equally attractive. The day after my departure from Damascus, a caravan of eight hundred camels was to start for Bagdad. My desire to improve an opportunity so safe for going into Persia, was strong indeed; but it would have been impossible to send so far as England, where my funds are lodged, in season to obtain the means of meeting the expense, and consequently the idea of pressing onward still further was reluctantly given up. It is my intention, hereafter, should life be spared, to extend these researches vastly beyond the countries already visited.

Within two weeks from this date, should no untoward circumstance occur, I expect to be on the borders of Turkey. When at Constantinople, a peep must be made at the Black Sea, and a steamer will then be taken for Athens. From thence it is my intention to sail for Trieste, and then proceed to Vienna, Berlin, and by way of Ostend reach London as speedily as possible.

Rhodes, March 20th, 1851.

I have been contemplating the skeleton, as it were, of this once magnificent city, and the impoverished and forsaken looking island that

formerly possessed one of the seven wonders of the world, the Colossus, which was both a statue and a lighthouse, one hundred and fifty feet high. History abounds with curious and extraordinary accounts of the ancient power, grandeur, wealth, and refinement of Rhodes. It is thirty-six miles long, by eighteen broad, abounding in wood, with a soil that would produce abundantly, were the least effort made on the surface; but such is the policy of the Turkish government, that poverty broods over the forest of pillared ruins which are spread out in every direction, and desolation is indicated as far as the eye can extend, from its principal port into the interior.

Rhodes was densely peopled before the Trojan war, and while Homer was living contained three great cities. The city of Rhodes, at the period of its meridian glory, is represented to have been a little west of the present town, on the margin of the island. At the present moment, there are but about 30,000 inhabitants on the whole territory—three-fourths of whom reside within the city walls and immediate neighborhood. A high, strong wall, with several stately edifices, were the creation of the Knights of Malta, who were driven from their strong hold by the Turks, in 1522, under Suleiman the Magnificent. There is neither trade, manufactures, nor agriculture—and how the inhabitants subsist, is quite a mystery. There are forty villages throughout the whole island, but the people neither plant nor reap, and their degradation surpasses belief. Such is the imagined holiness and purity of the Musselmans, that neither Jew, Greek, Christian, nor any one not professing Mohammedan tenets, are permitted to remain within the town at the hour of closing the evening gates. For some years past, the Greek shipwrights have infused considerable activity into the place, by having, not unfrequently, eighteen vessels on the stocks at a time; and while the benefits arising from the employment of hundreds were felt to be of importance to the whole community, the government gained a regular income. With a view to grasping more, the blighting policy of this abominable system of government, it sent forth an order, a short while since, that no vessel should hereafter be launched unless the owners obligated themselves to sail it under the Turkish flag. This was a condition that no one would comply with, and the business of Rhodes, therefore, has dwindled down to nothing, and the government is now without a particle of revenue from the island. A new plan is in agitation, to make it a general quarantine station. There is not a road on the island, and even fire wood cannot be brought to the town; not a cow or sheep is pastured, and on my arrival the British consul said that there had been no meat to be had for four days, on account of a high wind that interrupted all intercourse with the opposite shore, at the foot of the Carmanian mountains.

The earthquake of February 28th, more disastrous than had occurred for many years, made terrible work for the city. St. John's Tower, a vast stone structure within the wall, facing the harbor, was rent from top to bottom. After standing more than four centuries, a surprising monument of the skill, thoroughness, and mechanical ingenuity of the knights, it will now have to be taken down, or it will fall into the basin of the large harbor, and utterly destroy what remains of an anchorage at that point. The Grand Master's palace is equally shattered, and the eastern gate is crushed at the top of the arch. This frightful catastrophe has given a finishing air to Rhodes. Sixty miles to the east, a mountain opened, into a rent of which a village with its two hundred inhabitants fell, and the mighty precipices came together again.

I had but an imperfect view of Patmos, where the book of Revelation was written; but Samos, Cos, and many other islands, renowned in the revolutions to which this entire region of country has been incident from immemorial time, were examined with unusual emotions.—(To be continued.)

Boston "Medical and Surgical Journal."

(For the Herald.)

The Three Angels of Rev. 14th.

BY C. STOWE.

"Take up the stumbling block out of the way of my people."

The above command, which is here employed as introductory to what I wish to communicate, is suggested in consideration of the errors which have arisen, (as I apprehend,) from a misapplication of Rev. 14:6, 7. It seems to be taken for granted, by those who are proclaiming the coming of Christ near at hand, that this proclamation is the fulfilment of the angel with the everlasting gospel, proclaiming the hour of his judgment, &c. I say, *taken for granted*, for I have never seen any proof offered in support of this position. True, there is an apparent coincidence favorable to it, did the nature of the prophecy, and the series of predicted events in the connection, admit of such an application. But is there not also an inconsistency in the application itself? The Advent is preached as an event to be looked for immediately, without any known event in prophecy to intervene, and occasion in our expectation any delay. But if the Advent preaching fulfils this angel's message, there remain the messages of two angels, following in succession, to be fulfilled in two distinct proclamations, before the coming of Christ. Perceiving this, many have endeavored to find, or to start a proclamation, which will correspond with the third angel's message. The effect produced thereby, need not be named. Now, one of these three propositions must be admitted. Either, 1st, we have been wrong in applying the first angel's message to the preaching of the Advent, or, 2d, the message of the second and third angels have had a similar fulfilment since the Advent movement commenced; or, 3d, we are not to expect the Advent till they are thus fulfilled; and consequently are wrong in representing the Advent as the next expected event.

The first of these propositions, I think, must be admitted; and assign the following reasons. In the first place, the message of the second angel is a protestation against "*Babylon*," "*that great city*," because she made all nations drink of the wine of the wrath of her fornications; and the third angel calls for a separation from her, under the penalty of drinking "the wine of God's wrath, which shall be poured out without mixture into the cup of his indignation."—Now, the appellations, "*Babylon*," "*that great city*," in the one message, and "*the Beast*," in the other, apply to the old "mother of abominations," and to the beast on which she sits; and can apply to no Protestant sect, however corrupt. Proof: "And upon her forehead was a name written, *Mystery, Babylon the great*, the mother of harlots and abominations of the earth. . . . And the woman which thou sawest, is *that great city*, which reigneth over the kings of the earth."—Rev. 17:5, 18. Do not these two appellations describe and identify? Chap. 18:2, 3: "*Babylon the great is fallen*. . . For she made all nations drink of the wine of the wrath of her fornications." "*That great city Babylon, that mighty city*."—v. 10. She is termed "*Babylon the great*," "*that great city*," no less than five times in the 18th chapter, and if the same appellations in the second angel's message apply to any other, it is an exception, for which I cannot find a reason. That "*the Beast*" of the *third angel* is none other than the Papal Beast, compare the description of that beast in the preceding chapter. Whatever application may be made of the two horned beast or of the image; the image was made to the first, or forty-two month beast, and the mark was of the same. And it was this same beast that was to be worshipped. Examine chapter 13th, and see if it be not so. The beast, whose deadly wound was healed, "had power to continue forty-two months."—vs. 3-5. The two horned beast caused the earth "to worship *the first beast, whose deadly wound was healed*."—12. "That they should make an image to *the beast* which had the wound by a sword and did live;" and "worship the image of the beast," and "receive his mark."—vs. 14-17. Now, what sa-

the third angel? "If any man worship the beast and his image, and receive his mark."—What beast? The one which had an image and a mark; for that is expressed by the angel. And this is the one which had the deadly wound—the forty-two-month Papal beast. Notice, he had the deadly wound and was healed *before* he had power to continue forty-two months; not *afterwards*. The beast which had the deadly wound and was healed, "had power to continue," &c. When, then, were the denunciations and protestations, represented by these two messages, made against this Papal abomination? I answer, if they are not to be found in the successive advances of the reformation; if these denunciations against Mystic Babylon, and protestations against all her idolatrous ceremonies and superstitious appendages, were not given by the great body of the reformers, within the very bounds of her empire over kings; dismembering her body, and consuming her vitals; if these movements, convulsive in their operations, mighty in their results, and lasting in their consequences, did not fulfil these predictions, it would be difficult to conceive how they can ever have a fulfilment. I want to repeat without any qualification, (and think I may safely do so,) such a protestation against the *beast* and his *image* and his *mark* as was given during the period of the reformation, from 1517 to 1555, by Luther, Melancthon, Zuinglius, Peter Martyr, and a host of others in various countries, *can never again be given*. And why? Because their testimony has not passed into oblivion. Its results were too mighty to vanish like a shadow. Their testimony still lives; and *will live*, till the predicted doom of the beast shall be executed on him and all his adherents. Any other message, therefore, to the same purport, would not find the old beast in his plenitude of power, and could only be a continuation of the same undying sound, which by its first pealing blasts left him a consuming wreck. Let us listen to some of these undying sounds which filled him with rage, and caused him to wreak his vengeance on the saints, who patiently endured suffering and death, still "keeping the commandments of God, and the faith of Jesus," in opposition to the decrees of men, and the assumed infallibility of the Pope. Truly, they had need of "patience," to inspire them with constancy thus to do, in the face of inquisitorial tortures, and blazing fagots; and also of the timely assurance, that "blessed are the dead who die in the Lord." No purgatory feared "from henceforth." But when their persecutors had put them to death, their sufferings were terminated; and they "rest from their labors." How can this apply to a specified number who expect to be living when the Lord comes? or if any should fall asleep soon to be waked? The idea of "waiting," also, connected with "the patience of the saints," as "patient waiting time," is an unwarrantable application, if not an addition to the words of the prophecy. "Here is the patience of the saints," is an expression identical with the one in chap. 13:10, connected with persecutions from the same beast. "He that killeth with the sword must be killed with the sword.—Here is the patience and the faith of the saints." But to return from this digression, let us listen to the voice of the third angel through the instrumentality of the reformers, as found in the history of their times. "The state of the world at the opening of the sixteenth century, fifteen years before the reformation began, is acknowledged, by all historians, to have been deplorable." "There were, however, about this time, some circumstances favorable to the reformation." "The immediate occasion of the reformation was the sale of indulgences, to which Leo resorted, to replenish his treasury. The sale of these indulgences was committed to John Tetzel." "He, assisted by the monks of his order, executed his commission with little discretion or decency." "The princes and nobles were irritated at seeing their vassals drained of so much wealth to replenish the treasury of a profuse pontiff; even the most unthinking were shocked at the scandalous behavior of Tetzel and his associates," and "all began to wish that some check might be put to this commerce." "Such was the favorable juncture, when Martin Luther first began to call in question the efficacy of indulgences, and from the pulpit in the great Church of Wittenberg, he inveighed against the irregularities of the monks who published indulgences; he ventured to examine the doctrines they taught, and pointed out the danger of relying on any other means for salvation, than those appointed by God in his word." "The undaunted spirit of Luther acquired additional fortitude from every instance of opposition, and pushing on his inquiries and attacks from one doctrine to another, he began to shake the firmest foundations on which the wealth and power of the Church were established." "Leo came, at last, to be convinced that all hopes of reclaiming him by forbearance were vain, and on the 15th of June, 1520, issued the bull so fatal to the Church of Rome. This sentence, which he had for some time expected,

did not disconcert or intimidate Luther. He boldly declared the Pope to be that Man of sin, or Antichrist, whose appearance is foretold in the New Testament; he declaimed against his tyranny with greater violence than ever. He exhorted all Christian princes to cast off such an ignominious yoke, and boasted of his own happiness in being marked out as the object of ecclesiastical indignation, because he had ventured to assert the liberties of mankind. Nor did he confine his expressions of contempt to words alone. Leo, having appointed Luther's books to be burnt at Rome, he, by way of retaliation, having assembled the professors and students of the University of Wittenberg, in presence of a vast multitude of spectators, cast the volumes of the canon law, together with the bull of excommunication, into the flames; and his example was imitated in several cities of Germany. An attack no less violent was made about the same time in Switzerland. There Zuinglius, a man not inferior to Luther in zeal and intrepidity, pursued a similar course.—"His adherents increased, till in the canton of Zurich, images and relics were removed from the churches, processions forbidden, and the greater part of the outward ceremonies of the Church of Rome abolished." "About the year 1521 the reformed religion was received in Sweden, Denmark, Hungary, Prussia, and to some extent in France."

"The overthrow of Popery took place in England about the year 1534, through the influence of Henry VIII." "In 1521, Luther was summoned to appear before the emperor Charles V. at the Diet of Worms; and though his friends feared, that, as his books had been burned, he would meet a like fate, he fearlessly declared, 'If I knew there were as many devils at Worms as tiles on the houses, I would go.' "He was there required to retract his opinions; but he declared that, except they could be proved contrary to Scripture, he neither could, nor would recant. Charles consequently published his edict against him and his adherents, and placed him under the ban of the empire. Luther however remained secure under the protection of the Elector of Saxony, and in the castle of Wittenberg, which he styled his Patmos, wrote letters to his friends, and composed books in defence of his opinions. At the end of ten months, when the Emperor departed for Flanders, he again appeared publicly, and found that instead of being checked, his doctrines had gained ground, and were universally embraced through Germany." And though the former "edict against the reformation was again enforced," yet "the doctrines of the reformation were ably defended by the Electors of Saxony and Brandenburg, the Landgrave of Hesse, the Prince of Anhalt, and others." "Thus the opposition raised against the mighty empire of spiritual Rome by an obscure monk, was supported by intelligent princes and powerful nations; and Luther now regarded as the champion of the faith through Germany, had nothing to fear from his persecutors, but had only to labor to confirm what had been so happily established. His translation of the Bible appeared in 1535, and was received with grateful rapture by the Germans." Many conflicts however ensued, till "in 1555 a treaty was formed called the 'Peace of religion,' which secured to Protestants the free exercise of their religion."—Rome, however, enraged at her defeat, and desirous of "regaining her power, among other expedients, resorted to persecutions;" which were dreadful in the extreme in France, England, and other countries, whenever the reigning monarchs happened to be favorable to her interests, after the reformation was established, as well as during its progress.

Every one acquainted with the writings of the reformers, knows that their testimony against the Papacy accords perfectly with the third angel's message. And no prophecy can have a second fulfilment. "Mr. Hooker, in Queen Elizabeth's time, brought himself into suspicion, because he asserted with much caution, that Papists might be saved." It may be thought by some, that the image of the beast did not then exist. But without attempting to decide respecting the time of its origin, there are some distinctive marks, which utterly forbid the idea of its having its origin from Protestantism and Republicanism. Neither Protestantism nor Republicanism ever exercised all the power of the first beast; never caused the earth to worship the first beast; never were on friendly terms with him; and above all, never had power to "cause that as many as would not worship the image of the beast, should be killed;" nor ever made any image that exercised, or possessed that power. Protestantism and Republicanism can, therefore, never be compared with the two horned beast, except it be in contrast; for they are in their nature the reverse of that beast. The two horned beast seems rather to act the part in conjunction with the seven headed and ten horned beast, that the woman does who sits upon him. But whether the Roman hierarchy, consisting of two bodies of ecclesiastics, viz., the regular and secular clergy, is denoted by

the two horned beast, others can judge by comparing it with the woman, and with the ecclesiastical power which she represents. This power elects the Pope, crowns him, and then falls down and worships him. While he has had power to speak in uttering forth his bulls and mandates, and to cause that as many as would not worship him, should be killed. But I did not intend to express my opinion of this beast and image, but merely to suggest this for consideration. That it cannot apply to Protestantism, &c., I think can be demonstrated.—(To be continued.)

The Rebuke.

Fair o'er the city's minarets
Arose the glorious sun,
Flooding the air with purple light,
E'er day was scarce begun;
And sweetly on the lofty hills
The golden radiance lay;
While mists that rose from waking rills
Crept silently away.
A crowd was in the temple,
Of awe-struck listening men;
For "words of spirit and of life,"
Were spoken even then;
They bowed their heads in silence,
While the Redeemer spoke,
And light more glorious than the day,
Upon their spirits broke.
Then came the Scribes and Pharisees,
With looks and steps of pride;
And brought a trembling woman,
To the blessed Saviour's side;
They told her tale of sin and shame,
With boasting words, and high;
And asked that he would judge her,
But asked in mockery.
They tempted him with sounding words,
That filled the crowd with awe;
How Moses had in olden time,
Avenged the broken law;
Only upon the Saviour's brow
Arose no answering spot,
But "he stooped, and wrote upon the ground,
As though he heard them not."
Again! with louder voices
The fearful charge was made;
Then Jesus lifted up himself,
And to the leaders said:
"Let him whose soul hath never yet
By passion-storms been rent,
Nor turned aside to vanity,
Begin the punishment."
There were tones of love and sorrow
In each softly uttered word;
But they fell with wondrous power
On every ear that heard;
There was majesty within them,
That none dared disobey,
And one by one in silence,
The accusers stole away.
Left with the pure and sinless,
How stood the guilty then?
She—who had quailed in terror,
From the searching glance of men?
Again—like music on her ear,
Fell that sweet, pitying tone,
"Hath none condemned thee woman?
Are thine accusers gone?"
With quivering lip and tearful eye,
She gave a meek assent;
For the holy love of Jesus,
Had her sinful spirit bent;
And soothingly, and healingly,
Came that soft voice once more—
"Neither do I condemn thee;
But go and sin no more."
N. Y. Tribune.

Affliction—its Design.

There are many ways by which God afflicts his children. Man is born unto trouble, as the sparks fly upward. From earliest infancy to hoary age, sorrow is mingled in every one's cup. None can escape. By sin came death into our world, with all our woes. Seeing no one can escape affliction, how ought we to meet it? With fretfulness? With anger? With impatience? With rebellion? Ah no! Jacob said, when two of his sons were taken from him, "All these things are against me." Jonah said when the gourd withered, "It is better for me to die than to live." But God said, "Dost thou well to be angry for the gourd?" And he said (who does not tremble at his answer?) "I do well to be angry even unto death." Under heavy trials and afflictions, both Job and Jeremiah cursed the day in which they were born. Moses rebelled at the waters of Meribah, when he said, "Must we bring water out of the rock for you rebels?" This act excluded him from Canaan. Shall we imitate these good men in their imperfections? Rather let us avoid those sins into which they fell.

God has a design in afflicting his children. Are they become worldly? He strips them of

wealth. Do they set their affections on creatures? How often does he take away the desire of their eyes by a stroke! How frequently does he take the loveliest, sweetest child in the family to himself! Do they forget God? He deprives them of health, stretches them on the bed of sickness, lays them aside from their pursuits and enjoyments." "In their affliction they will seek me early." Sometimes they will say, "Shall we receive good at the hand of God, and shall we not receive evil? It is the Lord, let him do what seemeth him good. It is good for me that I have been afflicted; before I was afflicted I went astray, but now will I keep thy word." Sometimes his children become so engrossed with the world as to forget the claims of their Father in heaven. The conduct of Absalom to Joab is instructive. Absalom wished to see Joab. He sent a messenger, he did not come—another, he would not come. Then Absalom said to his servants, "See, Joab's field is near mine, go and set it on fire." They did so; then Joab arose and came to Absalom. Thus does God often deal with his children. He calls again, again, and again, but they heed not his voice; then he touches them in a tender part, takes away from them that in which their soul delighteth. They then call upon him in the day of trouble: he hears and sanctifies their afflictions. The loss of property, dear relatives, friends, and health are all used by the Father of mercy to bring his children into closer fellowship with himself.—Thus he meets them for the inheritance of the saints in light.

Besides, "Christ suffered for us," leaving us an example to follow in his footsteps. When he suffered he threatened not. The Man of sorrows neither murmured nor repined. When enduring the most acute agony, his prayer was, "Father, forgive them, for they know not what they do." He drank the bitter cup. Christian, dost thou suffer pain of body? think of Jesus! Dost thou grieve that his disciples show thee no sympathy? think of Christ, who, in the hour of his extremity, had none. All his disciples forsook him and fled. Dost thou feel the gripping hand of poverty? He could say, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." Truly may you say,

"His way was much rougher and darker than mine, Did Christ my Lord suffer, and shall I repine?"

Paul says, "If ye endure chastisement, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He would say, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things. We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope. Though our outward man perish, our inward man is renewed day by day." When the refiner sees his image in the crucible he removes it; so when the Lord beholds his image in the heart, he removes the affliction—it has accomplished his design.

Christian! whatever be the nature or character of thy affliction, "cast all your care on him who careth for you." You know who has said, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Rejoice in the thought that "we have not a high priest that cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin."

"He in the days of feeble flesh,
Poured out his cries and tears,
And in his measure feels afresh
What every member bears."
Journal and Messenger.

Jehovah--Jireh.

She was utterly in despair. Her husband, the arm of her support, and the choice of her young heart, the father of her helpless babes, and the hope of her future years, her fond-loving husband, had been cut down in an hour.—The blow, like a bolt from a cloudless sky, had smitten him in health, in the bosom of his joyous family, and he was dead, dead!

I found her on the sofa with two little girls kneeling at her side, and all in tears of anguish, such as utter desolation like this alone can make in hearts and homes, and as I entered, the sight of one who had come to comfort, seemed to stir the fountains of love, and they waited in concert, till their cries pierced my breast like a knife. Alas! what shall I say? This is grief, and this is grief I cannot soothe. Had I a balsam for crushed hearts, I would use it now; but what can I do, what say, that shall minister comfort in this great sorrow? I sat down in silence, like the friends of Job, who could not speak in the midst of his grief. At last, in a gentle tone of voice, not to break too suddenly upon the sacredness of her emotions, I said, "JEHOVAH--JIREH."

She raised her large dark eyes, inflamed with weeping, and fixing them upon me, asked, "What does that mean?"

"Jehovah-Jireh," said I, "the Lord will provide."

Again we were still. Her sobs had ceased, and I ventured soon to say to her, "He who has taken away your husband, and the father of these precious children, has said, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.'"

Once more she looked up, but now there was peace and dawning hope in her sad face. "Oh what comfort," she said, "there is in those words. Say them to me again."

"Jehovah-Jireh, the Lord will provide.—Your staff is broken, the arm on which you leaned is gone. Your children are fatherless, and you are a widow, but more than husband or father is the God in whom you trust. He will take you and them into his holy care and keeping, will wipe away your tears and show you hereafter, if not now, that his ways, though higher, are infinitely better than yours. These children shall never want for any good thing. You shall find that God will provide for you and them, and perhaps make this great sorrow that now crushes you to the dust, a blessing to you all."

Then I prayed with them and went away. I saw them after. They were very poor, but their grief and their wants touched the heart of those who knew them, or heard of their afflictions. Friends were raised up for them, and in ways quite unexpected but very pleasant, doors were opened through which good flowed in upon them. They mourned, indeed, for they had lost the best of earthly friends, and God has not forbidden us to mourn. Once he wept at the grave of a friend. And God blessed these mourners. Years have passed by, and they are alive and doing well: in usefulness and comfort, a happy family, ever keeping in mind their early loss, but never forgetting, in the changes of this changing world, the first words that brought hope to them in the hour of their despair.

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

Mr. Historical Truth again examined.

Q.—Are you acquainted with the prisoner's conduct to the people called Waldenses?

A.—I am; and so is Europe. They have been distinguished by various appellations. The first name they were called by was Vallenses; so saith one of the oldest writers of their lives, Ebrard of Bethune, who wrote in the year 1212, "They call themselves Vallenses, because they abide in the valley of tears," alluding to their situation in valleys of Piedmont. They were also Albigenses, from Albi, a city in the southern part of France, where a great number resided. They were afterwards denominated Valdenses, or Waldenses, from one Peter Valdo, or Waldo, an opulent citizen of Lyons, and one of the most active of these people. And from Lyons, its ancient name being Leona, they were called Leonists.

From all the remains of their writings, and the testimony even of their most violent enemies, it will appear that they maintained the following principles: That the Holy Scriptures is the only rule of Faith and Practice.—Christ Jesus the only Sovereign Head and Lawgiver of his Church.—Salvation by Christ alone.—The Pope Antichrist, The Church of Rome, the Whore of Babylon.—Masses, impious.—Purgatory, an invention of men.—Monkery, a stinking carcass.—Invoking of dead saints, idolatry.—The Host, an idol, and so many orders of the Roman clergy, so many marks of the beast.

In the beginning of the thirteenth century, they had spread so far, and were so fast increasing every day, the prisoner thought proper to exert his utmost efforts to suppress them. For this purpose, war, or what he called a holy crusade, was proclaimed against them, and the office of Inquisition erected; the one to subdue their bodies, and the other to enslave their souls. It is enough to make the blood run cold, to hear of the horrid murders and devastations of this time, and of the number of these poor people, who were sacrificed to the blind fury and malice of the prisoner. It is computed, that in France alone there were slain a million of these people, and yet, this was inadequate to satisfy his infernal desire.

I will just notice the testimony of Thuanus, a priest under the prisoner's government, and who is considered an historian of repute. He says, "Against the Waldenses, when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unreasonably applied, and their number increased daily: at length complete armies were raised; and a war of no less weight than what our peo-

ple had before waged against the Saracens, was decreed against them; the event of which was, that they were rather slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that convinced of their error they repented. So that they fled into Provence and the neighboring Alps of the French territory, and found shelter for their lives and doctrines in those places. Part withdrew into Calabria, part passed into Germany, and fixed their abode among the Bohemians, and in Poland, and Livonia. Others turning to the west, obtained refuge in Britain."

In these wars, when the rebels under the command of the prisoner took the city of Beziers, they put to the sword above 60,000 persons, among whom were many of their own profession, the Pope's Legate crying out, "Kill them all, for the Lord knoweth them that are his!"

Cross-examined by Counsellor Quibble.

Q.—Do you not recollect the many abominable heresies and vices the Waldenses were charged with?

A.—What they were charged with by those who were totally unacquainted with them, I do not consider worth notice. The prisoner always pretended to find all guilty of heresy who were enemies to his authority; but to prove my statement to be just, I will produce three of the most respectable Roman Catholic authors who have written in the defence of the prisoner at the bar. The first I will name is Reinerius Sacco, whose testimony is the most remarkable, as he was of the order of the Dominicans, and Inquisitor General, about the year 1254.

This cruel inquisitor, who exerted such a furious zeal for the destruction of the Waldenses, lived about eighty years after Valdo of Lyons, and must, therefore, be supposed from his horrid employment to know their real character. He said, "Among all the sects which still are, or have been, there is not any more pernicious to the Church than that of the Leonists. And this for three reasons; the first is, because it is older, for some say that it hath endured from the time of Pope Sylvester; others, from the time of the Apostles. The second, because it is more general, for there is scarce any country where this sect is not. The third, because when all other sects begat horror in the hearers by the outrageousness of their blasphemies against God, this of the Leonists hath a great show of piety; because they live justly before men, and believe all things rightly concerning God, and all the articles which are contained in the creed; only they blaspheme the Church of Rome and the clergy, whom the multitude of the laity is easy to believe."

The credit of Thuanus, as an historian, has been always admitted by those under the government of the prisoner, and he was wise enough to distinguish between their real opinions and those falsely imputed to them. He gave this account of them: "Peter Valdo, a wealthy citizen of Lyons, about the year 1170, gave name to the Valdenses. He (as Guy Perpignon, Bishop of Elua, in Roussillon, who exercised the office of Inquisitor against the Valdenses, hath left testified in writing) leaving his house and goods, devoted himself wholly to the profession of the gospel, and took care to leave the writings of the Prophets and Apostles translated in the vulgar tongue. When in a little time he had many followers, he sent them forth, as his disciples, into all parts to propagate the gospel."—"Their fixed opinions were said to be these; that the Church of Rome, because she hath renounced the true faith of Christ, is the Whore of Babylon; and that barren tree which Christ himself hath cursed and commanded to be rooted up; therefore we must by no means obey the Pope, and the bishops who cherish his errors. That the Monastic life is the sink of the church, and a hellish institution; its vows are vain, and subservient only to the filthy love of boys; the orders of the Presbytery are the marks of the great beast, which is mentioned in the Apocalypse; the fire of Purgatory, the sacrifice of the Mass, the feasts of the dedications of churches, the worship of saints, and the propitiations for the dead are inventions of Satan. To these the principal and certain heads of their doctrines, others were feigned and added, concerning marriage, the resurrection, the state of the soul after death, and concerning meats."

I shall now repeat the testimony of Mezeray, the celebrated historiographer of France, which, though short, is full to the purpose. He said, that they had almost the same opinions as those "who are now called Calvinists." If, therefore, any of these Roman Catholic writers had known the crimes of these persecuted people, surely they would have revealed them.

Q.—(From the Court.) Did not the prisoner, through the instrumentality of such as acted by his authority, circulate a variety of false reports to excite princes to destroy them on account of their unnatural and shocking figure?

A.—Yes. So extravagant were some in attempting to describe their persons to Philip, Duke of Savoy, that he was induced to exam-

ine into the truth of the reports, principally with a view of gratifying his sight, by witnessing such extraordinary, monstrous beings. He, therefore, ordered some of their children to be brought from the valleys to satisfy himself, whether they were not born with black throats, shaggy manes, and four rows of teeth, as described.

The clerk or the crown then read extracts from three rebel proclamations, of Pope's bulls, published by order of the prisoner.

"On pain of anathema, let no man presume to entertain, or cherish them in his house, or land, or exercise traffic with them."—*Canon of Council of Lateran. Pope Alexander III.*

On pain of the same curse, "No man should presume to receive or assist them, no, not so much as to hold any communion with them, in selling, or buying, that being deprived of the comforts of humanity, they may be compelled to repent of the error of their ways."—*Synod of Tours, in France. Pope Alexander III.*

In like manner, "Permit not the heretics to have houses in your districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians."—*Bull of Pope Martin V., after the Council of Constance.*

Walter Lollard, sworn.

Q.—Was you a preacher of the gospel in Germany, about the year of our Lord 1315?

A.—Yes. According to the abilities the Lord was pleased to give me, I preached the glorious gospel of the ever-blessed God.

Q.—Have you been acquainted with the prisoner at the bar?

A.—I have. I knew him when I preached the gospel in Germany, and I testified against him there, as I was convinced he was Antichrist, the enemy of my Lord's person and government. I therefore rejected his traitorous authority, and the superstitious ceremonies of his rebellious society. But the consequence was, I was taken by his order, underwent an examination before several of his agents, and was condemned as an heretic, to be burnt to death. He, therefore, consigned me to the flames, in the year 1322, and according to report, I was consumed to ashes.

John Wickliff, sworn.

Q.—Are you a native of England?

A.—I am. I was once a priest under the prisoner's authority, was called professor of divinity at Oxford, and afterwards rector of Lutterworth. In the year of our Lord 1360, a number of mendicant friars, who were delegated by the prisoner to support his government, came into England. Their scandalous embassy I despised. I defended the statutes and privileges of the University of Oxford against all the orders of the mendicants, and threw out some reproofs against the Pope, their principal patron. After this, in the year 1367, I was deprived of the wardenship in the University by the Archbishop of Canterbury, who substituted a monk in my place; and the sentence of the Archbishop was confirmed by the prisoner, under the name of Pope Urban V.

From this time, I discovered more of his treason and rebellion than I ever did before. I threw off all restraint, and not only attacked the monks, and their scandalous irregularities, but the Pontiff himself, as their ringleader in rebellion. Soon after this, I translated the Scriptures into the English language, and exhorted the people to study the Word of God, and not obey the prisoner's orders when opposed to it. In the year 1377, he, having assumed the name of Pope Gregory XI., the Archbishop was ordered to call a Council in London, to sit in judgment upon me; but though the danger was considered great, I escaped by the interest of the Duke of Lancaster.

The prisoner having been compelled by one Mr. Death, whom he could never deceive, to relinquish the name of Gregory XI., a great schism commenced about the next title he should assume. This withdrew his attention from me for some time, but afterwards he proceeded against me with great vehemence in two councils held at London and Oxford, in the year 1383. The event was, that of the twenty-three opinions, for which I was prosecuted by the monks, ten were condemned as heresies, and thirteen as errors. However, I returned in safety to Lutterworth, and fell into a comfortable sleep in peace, in the year 1387. The prisoner having been given to understand that I was dead, and as it had pleased the Lord to bless the gospel to a great number to whom I had preached it, he was so exasperated, that in a Council at Constance, in the year 1415, a decree was made to condemn my memory and opinions, and to dig up some bones, which were thought to be mine, to be publicly burnt, which was accordingly done.

Q.—Was there not a great number of persons either hanged, suffocated, or burnt in England, who were called your followers, and who went by the name of Lollards, or Wickliffites?

A.—Yes. Even prisons, fields, and pits, in the metropolis of London, have been called after the name, on account of the horrid scenes exhibited there.

William Sawtre, sworn.

Q.—Was you not once parish priest of St. Osyth, in London?

A.—I was, till it pleased God to convince me of my rebellion, and enable me to forsake and detest the usurped authority of the prisoner.

Q.—Did not the prisoner persuade that deluded prince, Henry IV., to make an act of parliament, to burn all who were called heretics?

A.—He did. After Henry IV. had usurped the throne, in compliance with the prisoner's orders, he passed an act for the burning of heretics. This was in the year 1401. He was the first prince in England who passed such an act. One of the principal reasons that he assigned for this act was, the great increase of Lollards, or Wickliffites. The bishops were by this act empowered to try all who were supposed to reject the prisoner, and to burn them at their discretion.

Q.—What followed in England after the passing of that law?

A.—Fires were lighted in various parts of the country, and many were cruelly burnt. It was previous to the passing of this act that I had been given to see the error of Popery, and acknowledge the sceptre of King Jesus. I was, therefore, immediately apprehended and brought before the Archbishop of Canterbury, and condemned to be burned as a heretic. The king then directed a writ to the lord mayor and sheriffs to take me to the stake, which they did, and I had the honor of being the first that fire was kindled round for heresy in England.

Thomas Badley, sworn.

Q.—Did you live in the reign of Henry IV.?

A.—I did. I lived in London when William Sawtre was burned alive, and supposed to be burnt to death.

Q.—Did not the prisoner attempt to murder you?

A.—He did. He ordered me to be secured in prison; after which I was condemned as an heretic, taken to Smithfield, chained to a stake, and fire kindled round me. Henry, Prince of Wales, being present, perceiving me show some sensible signs of torture, ordered the fire to be removed, promised me a pardon and a pension for life, if I would turn Roman Catholic. But having come to myself, I was enabled resolutely to reject his offer, choosing rather to die with a good, than live with an evil conscience, a traitor to my King. The fire was then rekindled, and continued to burn till some ashes were discovered, when all concluded that they were mine, and that of course I must have been burnt to death.

Sir John Oldcastle, Lord Cobham, sworn.

Q.—Are you the nobleman who was persecuted in England, in the reign of King Henry V., on the charge of being the principal patron and abettor of the people called Lollards?

A.—I am. I considered them as loyal to our Sovereign, and I could not bear the idea that my Lord and King should be opposed by the prisoner, under the pretext of being his peculiar favorite.

Q.—Did the prisoner attempt to put you to death?

A.—He did. By his orders I was apprehended and committed to prison by a noted rebel in connexion with him, known by the name of the Archbishop of Canterbury. On my examination, I freely declared my total disapprobation of the prisoner. I affirmed, that "the Pope was Antichrist, and the head of the Roman Catholic body. That his bishops were the members, and his friars the hinder part of his Antichristian society." The wicked Archbishop, my judge, then proceeded to pass sentence of condemnation against me for heresy, when I addressed him in these words, "Though you judge my body, which is but a wretched thing, yet I am sure you can do me no harm as to my soul—He who has created it, will of his infinite mercy and promise, finally save it, I have no manner of doubt. As to the articles before rehearsed, I will stand to them to my very death, by the Grace of my eternal God." I was condemned to die, but the day before my execution was to have taken place, I made my escape from the Tower, and continued in Wales for about four years. After which, being seized by the prisoner's emissaries, and having been outlawed, they delivered me over to death, as an heretic and traitor. I was then taken to the place of execution, and suspended by the waist with an iron chain. In this manner I was hung as a traitor, and cruelly burnt as an heretic, amidst the execrations of my savage tormentors, till my King delivered me out of their hands.

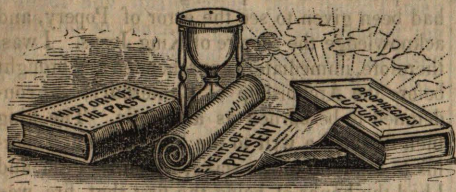
(The chain was produced in court.)—*To be continued.*

A Boy found in a Wolf's Den.

Extract of a letter received by Philip Sleeman, Esq., of Plymouth, from his brother Colonel W. H. Sleeman:—"Court of Lucknow, Hindostan, India, October 3d, 1850. I must now tell you about a poor boy, who was found in a wolf's den, with a she-wolf and three stout

whelps. When dug into by some of my troops, they all bolted together, and the boy ran so fast on all fours that he outstripped the whelps, and was with some difficulty taken by a mounted trooper. The mother of the whelps had taken him from his parents some years before, and brought him up as her own offspring in her den. I have more instances of the same kind, and had what they call a 'wild man of the woods' brought to me yesterday, sent by the King of Oude. He was caught twenty-five years ago in a jungle in the woods, when about eighteen years of age. He had been brought up by a wolf, but she died, and he was taken in a starving state by a hermit, who weaned him from eating raw flesh. One of the then king's soldiers got him from the hermit, and presented him to the king, by whom, and his successors, he has ever since been taken care of. It was many years before he could be made to wear clothing, and even now he dislikes the society of men. He speaks, but only in reply to questions, and then it is with difficulty understood."

British Banner.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 5, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

REV. DR. CUMMING'S LECTURE.

This evening (May 28,) Rev. Dr. CUMMING was advertised to speak in Exeter Hall in defence of the proposition that "Rome is the Apostacy," and the Pope the "man of sin." Though I went nearly half an hour before the time, and though tickets of admission were from sixpence to one-and-sixpence each, I found the room so crowded that it was next to impossible to procure a seat. Probably, near four thousand people heard the lecture. The chair was taken at a quarter past seven, by Admiral HARCOURT, who made a few interesting introductory remarks, prayer being offered by Rev. Mr. ROBINSON, of CHRIST'S Church.

Dr. CUMMING commenced by a relation of the facts of two interviews which had taken place between himself and the Hon. and Rev. Mr. SPENCER, formerly of the Established Church of England, now commonly known and self-styled as Father IGNATIUS, of the order of the Passionists. Dr. C. was two weeks ago deep among his books in preparation for this lecture, when Father IGNATIUS was announced and admitted to his study, clad in a coarse robe of serge, embroidered with the symbols of his order, and girded with an iron chain, with a shaven crown and sandalled feet. He said he had waited upon the Prime Minister and the Lord Bishop of London, and been very kindly received by them, and now he had come to see Dr. C., to speak with him about this great trouble in the land. What is it? said Dr. C. This division between brethren, he replied. The conversation thus commenced, resulted in a challenge from Dr. C. to Father I. to meet him this evening in Exeter Hall, and discuss these matters at issue between the Protestant and Catholic Church, and an agreement on the part of Father I. to be present for that purpose. Notice was accordingly given to that effect. A few days after, Father IGNATIUS called again, and said he should be under the necessity of declining to be present, on the ground that Cardinal WISEMAN had interdicted his taking part in the meeting. When pressed for the reason of this inhibition, Father I. stated that the reasons of the Cardinal were two—the first, that no good ever came to the Catholic religion from such discussions! the second, that his Eminence had a great dislike to Exeter Hall!

Dr. CUMMING then proceeded to consider the passage (2. Thess. 2:7-10,) of which his lecture was mainly an argumentative exposition. "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power, and signs, and lying wonders," etc., etc.

With reference to the phrase, "mystery of iniquity," Dr. C. said that he was a little while ago informed by a friend, a missionary among the Jews,

that there was known to them a kind of jewel writing, so that those skilled in its interpretation could read what was written in it; and that upon the tiara of jewels (made by a Jew) actually worn by the Pope of Rome when in full pontificals, the inscription appears, "the mystery of iniquity."

This mystery of iniquity cannot be infidelity—there is no mystery about that. To no religion on earth does the phrase apply so well as to that of the Church of Rome. This mystery of iniquity was not a thing to come down from heaven, it "doth already work." There was Puseyism then. The seeds of popery were in the early church in a voluntary humility, the worship of angels, etc.

Infidelity is not an apostacy. An apostate is one who has been a Christian, but has lapsed into sin,—"apostatizing from the living God." An apostacy holds the truth, but holds something else mixed with it. Rome has her first twelve articles of the creed genuine and orthodox, but she has added other twelve that have no fellowship with CHRIST.

Out of this apostacy was to emerge some person who was to be the "man of sin." Jesus was called the "man of sorrows," because he was steeped in sorrow. So the man of sin is saturated with sin.—Sin is the great element in which he moves. The Pope as Pope (I speak not of him as a man, but as an official) is the great patron of sin. Read those pages which every priest is obliged not only to read, but to commit to memory before he can attend to the duties of the confessional, and you will see that no man can be familiar with them without impurity. No woman can escape the vilest and most abominable pollution who is forced understandingly to that confessional. I would that the Bishop of London could meet on hundred peers of the realm and read to them passages from the authorized manuals of Rome, which I will put into his hand, and see what their verdict would be, and send it through the land.

Again, the Pope is the man of sin, because he has invented the distinction between *venial* and *mortal* sins. At our Irish College of Maynooth, (which I pray we may take in hand so soon as we have done with the Cardinal,) we pay for teaching persons a manual which makes this distinction. It says, in answer to "How much is required to raise a venial to a mortal sin?" the quantity cannot be easily determined; there are four ranks of society—the very rich, the middling families, the artificers, and the beggars. For the first class 60d. is the limit; for the second, 40d.; and for the fourth, 1d. So that you may steal 59d. 3qr. from Lord JOHN RUSSELL, and it will be a venial offence, and no mortal sin! So the same book says it is a venial offence for servants to steal ordinary eatables, but a mortal sin to steal choice wines and delicacies.

Again, the Pope invented the system of indulgences, which proves him steeped in sin. In a church at Rome is this inscription: "SAINT SYLVESTER grants twelve hundred years' indulgence to any person who frequents this church." The footmark of the Virgin MARY (from the monastery of Loretto) was also shown, which gives indulgence for three hundred and twenty years to whomsoever shall kiss it and say three Ave Marias.

Again, the word *anoyos* does not mean "that wicked" so much as "that lawless" one shall be revealed. Old commentators explain it by the phrase *legibus solutus*. The Pope answers this description. He is not a subject of law. In England, from the Queen to the meanest citizen, each is amenable to law, but the Pope is above all law. Many quotations were made from Romish authors to prove this, among others, one declaring that the Pope has power to annul the law of the Sabbath. The law of marriage, the command, "Drink ye all of it," "Search the scriptures," etc., were also dwelt upon in illustration.

Again, "he exalteth himself above all that is called God." This Dr. C. referred to the magistracy, as, "I have said ye are gods," etc., and allusion was made to the canons requiring emperors to hold the Pope's stirrup, kiss his feet, etc., etc. "So that he as God, sitteth in the temple of God, showing himself that he is God." This was explained as follows: *naos* is not the temple at Jerusalem, because, 1st it was not then in existence, and 2d, was never called *naos*, but it is the *naos*, chancel, cathedral, sitting place. So that the Pope, as if he were God, sits upon the high altar of his cathedral, exhibiting himself to the people as if he were God.—Until the sixteenth century the canon law used to style the Pope *Noster Dominus Deus*.

"Anti-Christ" was then considered. This word was shown, by a large comparison of words, compounded with *anti*—not necessarily to mean against CHRIST, but rather to signify in the place of CHRIST. Now the Pope's chosen name is Vicar of CHRIST, and we well understand that where there is a vicar, the rector himself is absent.

The phrase "lying wonders," was then criticised and considered to mean, not, of necessity, wonders false in themselves, but wonders (whether true or false in themselves) designed to establish and sup-

port a lie. Dr. C. could see no absurdity in supposing that some of the miracles of Rome were real—that Satan has the power and will to help his servants. Such miracles would be *infra-natural* rather than *supernatural*. A miracle, said he, proves that some power not human is at work—and the object of that miracle must prove whether it come from above or from beneath.

After a brief recapitulation, Dr. CUMMING proceeded to characterize the present movement in Britain, embracing the opportunity to pay a tribute to the Queen, in saying that this crisis had enabled the nation to see her through Protestantism, a declaration which was met by a storm of applause and vociferous cheers. The lengthened address (we having been in our seats from 7 till 10 1-2 p. m.) was drawn to a close by an animated exhortation to agitation and agitation among the people, and at the elections, (immense applause,) reading Romanist books, becoming familiar with their superstitions, and striving against this fatal apostacy and this man of sin, in the house and by the way, and lying down and rising up. Everywhere and always—ending with the beautiful close of Professor LONGFELLOW'S "Ship":

"Here too sail on, thou ship of state," etc.

Dr. CUMMING'S oratory did not appear to so good an advantage to-night as when I have heard him preach, but his scholarship in general, and his familiarity with the subject matter of the discussion, were made agreeably evident—while the enthusiasm of the audience at his appearance, and their response to his appeals, gave evidence that he has a strong hold upon the Dissenting hearts of London.

Correspondent of the Congregationalist.

LETTER FROM ELDER O. R. FASSETT.

BRO. HIMES:—I have accepted the invitation of our Hartford brethren to remove among them, and expect soon to enter upon that, to me, new field of labor. I go there with the hope that God will go with me, and make me a blessing to his people, and give me many souls as stars in the crown of my rejoicing. I go there for no other purpose than to work for God, preach his gospel, and announce the last, solemn message, "The hour of his judgment is come." This is my prayer,—and this, by the grace of God, shall be my aim while I tarry with that people.

When I entered the field, I gave all for CHRIST.—I became a missionary for life, to seek and save the lost, to benefit my fellow men, bound to the same judgment with myself; and I feel none the less determined to be faithful to my high and holy calling, than when I first took the vow to enter the good and holy work. When, however, I see my weakness, my incompetency for the task, and the exceeding magnitude of the work entrusted to me, I am led, like the apostle, to cry out, "Who is sufficient for these things?" and then I am urged on to duty by the fearful enunciation, "Wo is me if I preach not the gospel." Clinging to the promise of my Master, "Lo I am with you," I gird on the armor anew, and say with the apostle, "I can do all things through CHRIST strengthening me."

There are souls to be saved in Hartford and its vicinity, and my Master seems to bid me turn my footsteps thither. As yet, I have spent but two Sabbaths in that State, while I have been privileged with the opportunity of preaching the gospel in the following, viz., New York, (my native state,) Massachusetts, Rhode Island, Maine, and New Hampshire. While now I visit that State to carry the good news, I desire to go "in the fulness of the blessing of the gospel of peace," and preach unto them "the unsearchable riches of CHRIST."

In view of my future destination and labors, I ask the prayers of the church with whom I am to be more particularly connected, and the prayers of the brethren in that section and State, that my coming among you may be as the coming of TITUS, and that we may be refreshed together. I also ask the brethren in every place to remember us at the throne of grace, and pray that God will bless us with the gracious visitation of his Spirit, and revive his work.—And we will remember together in fervent and effectual prayer the cause of our soon coming Saviour and King throughout the whole world, which is equally dear to us all, and may the Lord fit us for his kingdom and glory, through JESUS CHRIST his Son.—Amen.

I cannot close this letter without exhorting and urging my brethren all abroad to more diligence and faithfulness. Let us, dearly beloved, leave the things which are behind, and press on to the things which are before. Let us leave our enemies and the enemies of the cross of CHRIST in the hands of the living God, who hath said, "Vengeance belongeth to me." Let such revile, and we not revile again; let such persecute, and we not threaten; but love and pray for them, that the Lord will give them repentance to the acknowledging of the truth. And while "evil doers are waxing worse and worse, deceiving and being deceived," and while iniquity abounds, and the love of

many is waxing cold, O brethren, beloved, let us aim after more purity and holiness, more zeal and godliness.

"O for a closer walk with God."

Brethren, we soon shall be beyond suffering and toil.—Sighing and tears will soon be exchanged for joy and happiness; prayer for songs of praise; labor for rest; and the cross for the crown! Soon, yes, very soon, we shall be with the redeemed of the Lord on the heights of Zion, arrayed in white, and with palms in our hands. The King in Zion will be there! with him we will walk the streets of gold, which are as transparent glass,—enjoy the many mansions of that city of gold, and also be led forth into Eden's bowers, spread forth in the new earth, for the Lord has said, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree; I will set in the desert the fir-tree, and the box-tree together."—Isa. 41:19.

"How sweet are the zephyrs perfumed by the pine,
The ivy, the balsam, and the wild exultant vine."

O, when shall I be there, and "see the King in his beauty," and "behold the land" now not "very far off?"

Are we almost there? are we almost there?
Says the weary saint, as he sighs for home;
Are those the verdant trees that rear
Their stately forms 'mid heaven's high dome?"

Yes, we are almost there! O, the rapturous, blissful day, when "there shall be no more curse; but the throne of God and the Lamb" shall be in the city, on the new earth, and the saints reign forever and ever.

"He which testifieth these things saith,
Surely I come quickly. Amen.
Even so, COME, Lord Jesus."

Brethren excuse me, my heart is full, and I feel redemption is near.

O. R. FASSETT.

North Attleborough, June 26th 1851.

We wish our brother all success in his new field of labor. Our brethren in Hartford have made a wise choice. May blessings attend them.

LETTER FROM ELDER L. OSLER.

BRO. HIMES:—In my last, I ended my journal with an account of our meeting at Shiremanstown.

May 14th.—We spent a pleasant day at Harrisburgh, with Bro. WM. BOYER, who is a firm and consistent believer in the position we occupy.

15th.—Elder Boyer and myself started for Centre. I enjoyed, for the first time, the privilege of riding to Lewiston over the great Central Railroad. We were kindly received at L. by Bro. POWNELL, who had come there with a private conveyance to take us to POTTER'S Mills, a distance of eighteen miles, where we were to hold meetings. The meetings were commenced the same day in a school-house, there being no meeting-house that could be obtained in which the "hope of the gospel" could be preached. We continued our meeting in the school-house until Saturday, when we adjourned to a grove near by, where we continued over the Sabbath. We commenced this meeting contending with a great amount of prejudice, but at the close the prejudice was very much softened down. The attendance was large, the attention and interest were good. This is rather an intelligent community, and the seed sown there will not be lost. After we left, a prominent member of the Methodist church came to Milesburg to apologize for not allowing us to occupy their meeting-house, and said, that if I would return, I should have the use of it.

20th.—Preached at Milesburg, where we had a good hearing.

21st.—Preached at Unionville, where the first Advent church in this region was established. The house was well filled.

22d.—Went to Mash Creek, where Mr. JOSEPH ADAMS, a professed co-laborer with Bro. BOYER, was summoned to appear, to answer before the officers of the Advent churches in Centre, to five grave charges, preferred against him by members of those churches. He refused to appear, but his case was tried, and the council, consisting of thirteen officers, decided that Mr. ADAMS was guilty of all the charges preferred against him, and he was therefore expelled from their communion. I would take this opportunity of warning the churches against the said JOSEPH ADAMS, as a man unworthy of Christian confidence.—Attempts have been made, for a year past, to get Bro. BOYER away from the Advent churches in Centre, which Bro. B. had been mainly instrumental in raising, and by whose untiring and self-sacrificing efforts they had been sustained; and because he would not leave his post to those unworthy of it, attempts have been made to ruin him. But he has come out of the ordeal unhurt. All the Advent churches in Centre and the contiguous counties are laboring in harmony with Bro. BOYER. The cause is advancing throughout Centre, and these churches, at the request of Bro. B., are endeavoring to secure the labors of another faithful minister, who will co-operate with him in supplying the wants of this promising field of labor.

We commenced our meetings at Mash Creek on the evening of May 22d, and continued them over

the Sabbath. Friends from a distance of twenty and thirty miles came to this meeting. We had a most blessed season, the interest increasing to the close. On the Sabbath we had a communion season, when a large number eat the bread and drank the wine in memory of the crucified, risen, exalted, and soon-coming Saviour. This church occupies a neat chapel of their own, situated among the ridges of the Alleghenies. They are at peace among themselves, and are loving each other with pure hearts fervently.

— 27th and 28th.—Preached again at Unionville, to large and attentive congregations. This church has suffered much from the course pursued by Adams; but the prospect is, that they will come out of their trials purified, and better prepared against the wiles of the devil.

— 29th.—Commenced meeting at Snow-shoe, a new settlement on the mountain. From the number present, it appeared that nearly all the settlement turned out. They appeared to be interested in the word spoken.

June 2d.—Visited Coopers, another new settlement on the Allegheny mountains. Preached three evenings in a school-house, to as many as could be comfortably accommodated. There is a very interesting company of brethren and sisters in this place, who are much interested in the doctrine of the Second Advent.

— 5th.—Returned to Milesburg, and began a meeting, which was to be the last of our series in Centre, for the present. It was decidedly the most interesting of all that we held. There was a very large representation of the friends from abroad present, and the most intelligent and influential of the inhabitants of Milesburg attended. I never had a better hearing in that place. Notwithstanding all the attempts to crush the cause in M., it stands on a better foundation to-day than ever before. All who attended that meeting, that loved the Saviour, left it with the full conviction, that God had been there.

— 15th.—Preached in Philadelphia. Morning and evening the hall in which the church worships was well filled. It was truly encouraging to see so many of the old, tried friends remain firm in the faith, and constant to their trust.

— 19th and 20th.—Preached at Yardleyville and Morrisville. The churches in these places are under the pastoral care of Bro. FARRAR. The attendance and interested indicated a healthy condition.

— 22d.—Had the pleasure, for the first time, of preaching to Bro. JONES' congregation, in Brooklyn, in the forenoon, and in Hester-street, New York, in the afternoon. Was much pleased with the friends in both places, who feel like awaking up afresh to the work of God.

— 29th.—Preached to the Advent church in Hartford, who worship at their usual place, the old Fourth Church. The brethren and sisters, who are united and happy, have secured the labors of Bro. FASSETT. They regard their prospects as encouraging, and I see no reason why they should not flourish and grow.

— 30th.—Returned home, and found that the church in this place had been prospering under the faithful labors of Bro. TAYLOR and JONES.

Wherever I have been, the cry is for help. Men of piety, integrity, and ability, would be fully sustained in feeding the flock of God. Let all the lovers of truth see to it that their part of this important work is faithfully attended to, that in the great day of retribution they may obtain the reward of righteous action.

LEMUEL OSLER.

Salem (Mass.), June 30th, 1851.

LETTER FROM ELDER W. BURNHAM.

BRO. HIMES:—I wish to say through the "Herald" to the brethren scattered abroad, and especially to those with whom I have formed an acquaintance, and to whom I have in years past in great weakness endeavored to preach the gospel, that I am still looking for the coming of our Lord JESUS CHRIST from heaven, to finish the work of redemption, and commence his glorious reign "on the throne of his father DAVID," and "over the house of JACOB," "of whose kingdom there shall be no end." My faith is as strong as ever that the "things" of which the Saviour spake to his disciples, "as he sat upon the mount of Olives," have "come to pass," and that, therefore, "the children of light" should "lift up their heads, and look up," and confidently look for their redemption, and the glorious kingdom of our Lord JESUS CHRIST immediately. I can pray as fervently as ever, "Thy kingdom come; Thy will be done on earth as in heaven." I am still humbly hoping, with you, my dear brethren, "to obtain salvation by our Lord JESUS CHRIST, who died for us, that whether we wake or sleep, we should live together with him."

But, although I am thus, through the mercy of God, still looking,—and believing,—and praying,—and hoping,—yet I am more than ever sensible of my own unworthiness, and unfitness to appear in the

presence of Him whom, without holiness, no man shall see. I feel more like crying, "God be merciful to me a sinner," than I do of boasting of any goodness or righteousness of my own. I mourn over my past unfaithfulness and ungratefulness, and am ready to confess that I am an unprofitable servant. I am also ready to confess to you, my brethren, that I have at times betrayed to some of you a want of wisdom, and meekness, and patience; and that I have not always possessed that willingness to labor, and endure trials for you sake, and for the sake of the cause of God in general, which it becometh a preacher of the gospel to possess.

But I trust that you are ready to forget the past, and extend toward me the hand of fellowship, and to pray for me, that I may hereafter be more faithful,—more wise,—more meek,—more patient; and, finally, that I may, "when the Chief Shepherd shall appear, receive a crown of glory that fadeth not away."

I now feel resolved to devote myself anew to the important work of preaching the gospel, and warning the wicked to flee from the wrath to come. I have not the ability to do the good that many of my brethren in the ministry have, but I ought to be willing to do what I can, which, of course, is all that is required of me.

Your brother and fellow laborer with all who are "workers together with God."

WESLEY BURNHAM.

Exeter (N. H.), June 18th, 1851.

Big Tent Meetings for the Season.

Phoenix Village, Warwick, R. I. (changed from Providence), July 13th to 20th.
New York City, July 24th to August 3d.
Clinton, Mass., August 9th, to 16th or 17th.
Maine (place to be appointed), August 20th to 27th.
New Haven, Ct., August 30th to Sept. 7th.
Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Full particulars will be given hereafter.

THE SAINTS' INHERITANCE.

A SERMON BY H. L. HASTINGS.

"And if a son, then an heir of God through Christ."—Gal. 4:7.

The spirit that dictated the writers of the revelation of God's will and purpose concerning man, taught those writers to exhibit the Christian's character and position, by reference to matters with which we are well acquainted. The writers were not dilatory in availing themselves of figures drawn from scenes with which men were conversant, by which they might illustrate and enforce the doctrine of God.

Would they illustrate the constant care of God over his weak and wayward Church? they point to him as the Shepherd, and themselves as the sheep of his pasture. Would the prophet portray CHRIST as the author and supporter of faith and hope? He says: "Behold, I lay in Zion a foundation." Would the SAVIOUR indicate the necessary and inseparable connection existing between himself and his people? He has but to say, "I am the vine, ye are the branches," and the idea is forever written on the mind. And now, when the apostle would show the exceeding excellence of the Christian's condition, and the exceeding greatness of his reward, he shows, first, the great purpose of the incarnation of JESUS CHRIST;—"to redeem them that were under the law, that we might receive the adoption of sons." In proof that this is actually the case, he cites the fact, that the Holy Spirit is sent forth into their hearts, by which they cry, Abba Father. From these facts he draws the irresistible conclusion, that the people of God are no more servants of God, but sons; and reasoning from this, he arrives at another conclusion, expressed in the words of our text: "And if a son, then an heir of God through CHRIST."

We purpose at this time to examine the testimony of the Scriptures with regard to this last named conclusion of the apostle; and we will inquire:

- I. What is an heir?
- II. Whom are we heirs of?
- III. Whom are we heirs with?
- IV. What are we heirs to?
- V. What are some of the peculiarities of our inheritance?

I. What is an heir?—One who inherits by law, after the present possessor. The heir is, consequently, an expectant; he looks forward to the time when he shall possess his inheritance. All true Christians have this characteristic of an heir.

II. Whom are we heirs of? "If a son, then an heir of God." In order to be certain of the validity of any heirship, we must know that the present possessors of the inheritance have an indisputable right to it, having originated it, or legally derived it from others whose claims upon it, and titles to it, were valid. If we apply this principle to the claims by which men retain their possessions in this world, we shall see that they are defective, particularly with regard to territory. Their territory is sometimes claimed by right of conquest, sometimes by right of discovery. These grounds seem insufficient to warrant the validity of their claims, and we are led to conclude, that

their right has no existence save in the law of the land. But no such objections can be urged against the titles of those who are heirs of God. He has an indisputable right to the universe.

1. He has a right to it as creator. The inventor has a right to the invention which he has produced, as the part of his ingenuity. The mechanic has a right to that mechanism which he, by his skill and labor, has arranged and perfected. "In the beginning God created the heavens and the earth;" hence, He has a right to them.

2. He is their possessor. The possessor of an inheritance is supposed to have a right to it, so long as no one presents an opposing claim. So "the earth is the Lord's, and the fullness thereof." We are led to conclude that the original title of Almighty God to the world is indisputable, and that those who have possessed themselves of it without his grant, hold it, not by claim, but by mere sufferance. Seeing, then, that his title is indisputable, we are of course warranted in concluding, that the title of those upon whom he is pleased to confer it, will be equally valid. We pass to inquire,

III. Whom are we heirs with?—We answer with PAUL, (Rom. 8:17,) "heirs of God and joint heirs with Christ." Consequently, whatever possessions CHRIST may receive, shall be partaken of, or possessed by, the people of God. This remark of course does not refer to anything which he receives in consequence of his own humiliation, sufferings, or exertions; but only to those peculiar privileges which he, as a son of God, inherits. We may therefore be assisted in our inquiries concerning the inheritance of the saints, by recollecting that "the Father loveth the Son, and hath given all things into his hand," (John 3:35); and that "he hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."—Heb. 1:2. Christ, then, is heir of all things; and well may the apostle, after establishing the Christian's joint-heirship, exclaim, "All things are yours."

IV. What are we heirs to?—or, in other words, What is the inheritance of the saints of God? We answer:

1. *Heirs of life.*—1 Pet. 3:7. "Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel; and as being heirs together of the grace of life."—This seems to be the most important of the blessings which constitute the saints' inheritance. Life does not necessarily insure happiness; but the loss of life precludes all possibility of enjoyment. Consequently, all that God might see fit to bestow upon us, would be comparatively vain, unless life was also insured. God has bestowed many gifts upon the sons of men. He has given to one wisdom, to another wealth; he giveth fruitful seasons;—"yea, every good and perfect gift, cometh from the Father of lights." But notwithstanding all these things, the apostle declares, that "the gift of God was eternal life," evidently regarding this as the greatest and most important gift that God has promised to confer upon his faithful followers. The prospect of endless life has ever cheered the hearts of the people of God; and while in the possession of that life which is like a vapor, appearing for a little while, and then vanishing away; they have looked forward to unlimited and glorious existence, and have rejoiced in hope of eternal life, which God that cannot lie, hath promised before the world began.—Titus 1:2.

2. *The people of God are heirs of salvation.* "Are they (the angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14. Salvation, when proffered, pre-supposes the lost condition of those who are to be its subjects. That this is the condition of the sons of men, that they are either lost, or in imminent danger of being lost, is a fact too palpable to require proof. They are sinners upon whom the wrath of God abideth. But unto them, in all their guilt and blood, is this word of salvation sent. Before them is the hope of salvation set.

This salvation is commenced in this life by the death and mediation of Him who hath saved us, and called us with a holy calling, and who was called JESUS, because he should "save his people from their sins." It shall be consummated when he shall appear the second time, without sin unto salvation; and when his people shall exclaim, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; let us be glad, and rejoice in his salvation."—Isa. 25:9. It hath as its originator CHRIST, who being made perfect became the author of eternal salvation to all who obey him (Heb. 5:9); and the ground of hope for its accomplishment is the unfailing word of Him who said: "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end."—Isa. 45:17. And its subjects are "all them that obey him."

3. *They are heirs of the new earth and the holy Jerusalem.*—"The meek shall inherit the earth, and dwell therein for ever."—Psa. 37. "Thy people also shall be all righteous; they shall inherit the land

for ever."—Isa. 60:21. "Blessed are the meek, for they shall inherit the earth."—Matt. 5:5. That the people of God shall inherit the earth, is so often expressly declared, that the fact does not admit of a doubt. But the question arises, What earth? We turn to a declaration made by the seer of Patmos: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven. . . . He that overcometh shall inherit these things (margin)."—Rev. 21:1, 2, 7.—This, then, is the earth long promised to, and looked for, by the saints of God. An earth that shall surpass in glory and blessedness every thought of man; an earth that angels shall rejoice to gaze upon, and that God may well call good; an earth whose distinguishing characteristics have been thus briefly stated—"an absence of all that is evil, and a presence of all that is good;" a world that shall be freed from the gloom of darkness, and filled with the glory of Jehovah; a world that shall be from sin redeemed, for therein dwelleth righteousness; a world liberated from the thralldom of Satan, and subjected to the glorious reign of CHRIST. This reminds us that we are;

4. *Heirs of a kingdom.*—"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to those that love him."—James 2:5. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:1, 8, 27. "The Son of Man shall come in the glory of his Father; then shall he sit upon the throne of his glory; before him shall be gathered all nations;—he shall separate them. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34. We are led by these and other scriptures to conclude concerning this kingdom, 1st, that it is universal in its extent; 2d, that it is everlasting in duration; 3d, it is to be received and inherited by the people of God at the second coming of CHRIST; 4th, it was prepared for this express purpose from the foundation of the world.

This kingdom has ever been a cheering object in the view of the weary saint of God. Through much tribulation he has pressed forward to obtain an inheritance in it. In it shall be accomplished that blessed prediction of him who exclaimed: "Behold, a King shall reign in righteousness."—Isa. 32:1.—There, after the sad scenes of oppression and misrule, shall "he that ruleth over men" be just: his reign shall be peaceful and glorious, and there, as joint heirs with CHRIST, shall the people of God inherit the kingdom, and reign on the earth.

5. *The people of God are heirs of glory.*—"The wise shall inherit glory."—Prov. 3:35. Few of the people of God possess what men call glory. They are made the filth of the world,—the off-scouring of all things; but by "patient continuance in well-doing, they seek for glory, honor, and immortality." They are witnesses of the sufferings of CHRIST, that they may be partakers of the glory that is to be revealed. They endure all things for the elect's sake, that they may also obtain the salvation which is in CHRIST JESUS, with eternal glory. They reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in them. They are partakers of CHRIST's sorrows, that when his glory shall be revealed, they may rejoice with joy unspeakable and full of glory. They patiently suffer with him, in joyful hope of being glorified together. For this cause they faint not; but though their outward man perish, yet the inward man is renewed day by day: for their light affliction, which is but for a moment, worketh for them a far more exceeding eternal weight of glory; while they look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. 4:16-18. Sorrow, shame, contempt, distress, and martyrdom, have often been their portion in this world; but they shall inherit glory by-and-by. Prophets shall come forth from the dens and caves of the earth, to tread the golden pathways of the city of God. Martyrs from their dark, damp prisons, shall come to sit with CHRIST upon his throne.

V. Notice some of the Peculiarities of the Inheritance of the saints.

This inheritance is peculiar,—it is different from every other inheritance.

1. *It comprehends more than every other inheritance.* In this world, some inherit life, and nothing with it. Others gain much of the world, but lose their life. Some inherit wealth, but not honor. Some honor but not wealth. Something is always wanting in earthly inheritance of the sons of men, and that w

often produces sorrow, which mars or destroys all the joy that might be derived from the possession of the inheritance. No such lack of completeness is noticed in the inheritance of the saints of God. Their inheritance not only includes the glory and honor that are in the presence of God, but also durable riches in righteousness. It comprehends earth, kingdom, glory, salvation, and everlasting life. No element is needed to make the inheritance compact; none could be added, for already "all things are yours."

2. *This inheritance is incorruptible.*—This is a peculiarity of this inheritance. The inheritances of the sons of men are corruptible; their life is corruptible, and soon terminates in corruption. They sow to the flesh, and of the flesh reap corruption. Their most valued treasures, such as gold, silver, and precious stones, are corruptible. Their riches are corrupted, and the rust of them is a swift witness of their guilt. Their habitations are corruptible, their cities grow rotten, and crumble to the earth. Their dominions and kingdoms grow old, are corrupted and shaken, and removed. Not so our inheritance. We receive an immovable kingdom, an incorruptible city, a world totally free from corruption, and a life that is immortal. "This corruptible shall put on incorruption; this mortal immortality."

3. *It is undefiled.*—No other inheritance is exempt from defilement. "Blood defileth the land."—Num. 35:33. "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."—Isa. 24:5. We see nothing earthly that is free from pollution. The streams of life are burdened with many a wasting disease and deadly virus. The earth is defiled by men, and cursed of God.—Earth's cities and palaces are but haunts of impurity and guilt. Earth's glory, acquired amidst scenes of guilty carnage, is polluted by ten thousand sins.—Earth's kingdoms have had their foundations laid in rivers of blood, and blood and carnage have cemented each portion that has been fastened to these hoary structures, since first they took their stations as personifications of ungodliness in the world.

The Christian's inheritance is undefiled. That better world shall be free from defilement. The blood shall be purged from the midst of it by the spirit of judgment, and by the spirit of burning. No further defilement need be contracted, for the people shall be all righteous. That kingdom shall be undefiled; not like earth's kingdoms, begotten in blood, and polluted with injustice and guilt, from first to last, but, "He shall judge the world with righteousness, and the people with his truth." The city also shall be undefiled. No chambers of lust and revelry shall be found therein; no gore shall drip and trickle in its secret chambers; no wall of the oppressed shall pierce the heavens, and rise upon the ears of God; no stone shall cry out of the wall, Woe to him that buildeth a town with blood; no beam out of the timber shall bear witness against him who establisheth a city by iniquity. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

4. *Their inheritance fadeth not away.*—Everything on earth is fading. "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people are grass." The earth grows dim with age, for she has waxed old. Earth's cities and kingdoms lose their splendor in the lapse of years. Earth's glory pales, and dims, and turns to shame oft-times. Not so the Christian's inheritance. Like a green olive tree in the house of his God, he shall bloom in everlasting youth. Earth, too, shall be renewed and restored, never again to wax old beneath the tread of time; but in loveliness brighter than Eden, it shall blossom evermore. The city also shall be unfading. Never shall dimness and rottenness take the place of splendor and permanence. Never shall its mansions become as heaps. Never shall its broad walls be utterly broken down. Never shall the cry of the wild beast echo in its desolate palaces. Never shall the traveller turn aside to muse among its ruins. It shall abide the passing of everlasting ages. It shall remain glowing with supernal lustre throughout eternity.—One thing more. Poor, guilty man, humbled, pardoned, washed, redeemed, and glorified, shall receive a crown of glory that fadeth not away.

5. *It is in light.*—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1:12. No other inheritance is in light. Night spreads her gloomy shroud around the earth, and hurrying on their shadowy pinions, ten thousand shades, and clouds, and storms, come sweeping over the sky.—But the morning cometh, and ere long darkness shall take its final departure, when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days; and when glory shall fill the world, as ocean's billows fill the sea.

6. *It is an eternal inheritance.*—"And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of an eternal inheritance."—Heb. 9:15. Whatever may be the character of earthly inheritances, none of them are eternal. But this is most assuredly an eternal inheritance.

The life possessed by the sons of men in this world is like a passing vapor; but those who are heirs of God shall inherit everlasting life. Men may obtain salvation here from various temporal ills; but the believer shall be saved in the Lord with an everlasting salvation. Men may inherit a portion of this scathed and blighted earth; but the world passeth away, and the lust thereof,—possessor and possession must alike depart; but the world to come,—the saints' inheritance,—abideth forever. The kingdoms of this world are possessed by but few, and they hold them unsteadily in trembling hands. Many of them have been shaken to their centre, many are now tottering to their fall. Ere long they shall be ground to powder, and driven away like chaff, to make room for the kingdom which cannot be moved, and which the people of the Lord shall inherit.

Earth's cities, also, are trembling in the dust, and their ancient splendor has passed away beneath the crumbling hand of time. The many that remain are to be, ere long, shrouded in a winding-sheet of devouring flame. But the book of God points us to a holy city,—one that is "to come,"—one "that hath foundations,"—one "whose builder is God." By faith we look beyond earth's stormy scenes; beyond the burning day; beyond the passing heavens and the melting earth; beyond the howl of the rich, and the wail of the mighty; beyond the destruction of every earthly habitation,—and lo! the burnished battlements and shining pinnacles of the eternal city greet our gladdened eyes!

Earth's glory, too, is fleeting and transitory.—Mean and tarnished at the first, it grows more and more dim, until it ends in the midst of darkness,—until it goes out amid the blackness of everlasting night. But the glory which the wise shall inherit, and in hope of which the good have rejoiced, shall never depart,—its duration shall be eternal.

Thus, reader, I have endeavored to present, from the writings of the holy men, a faint representation of the excellence of the inheritance of the saints.—More might be said,—the half has not been told; but the time would fail,—the language would fail,—yea, my strength also, long before I had reached the mountain-height that would overlook the vast possession of the saints of God. Moses saw it not from Sinai's fire-capped summit; from Pisgah he might have beheld a faint shadow of good things to come. From Tabor and Patmos bright visions of glory have been seen; but Zion's glory-gilded summit alone can command a view of the saints' possession.

There, as the eye of some mighty angel wanders along the glorious scene, as it takes in the life and the salvation—the world and the city—the kingdom and the glory, we may imagine him exclaiming, "This is the heritage of the servants of the Lord—this the blood-bought possession of the Son of God."

Reader, is this your inheritance? "If children, then heirs." Are you among those who are the children of God by faith in Christ Jesus?—who are blameless and harmless the sons of God in this ungodly world? Have you the sealing spirit of promise, which is the earnest of the inheritance of the servants of God? If so, rejoice in hope; though poor in this world, all things shall yet be yours.—Thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

But perhaps some wanderer from the paths of rectitude may fix an eye upon these lines. To such an one I would say, Have you contemplated the inheritance of the saints? have you thought of its glorious character? will you miss of all this blessedness?—Christ came into the world to save you; he died for your sins; he rose for your justification; he ascended as your advocate in the court of heaven; he is coming again as your Saviour, or your judge, to give you this inheritance of the saints; or doom you to the perdition of ungodly men. Choose now your home among the blest: seek the kingdom of God and his righteousness. The time is short! The Lord is at hand! The balances which shall decide thy destiny hang tremblingly before the throne! the improvement of these fitting moments shall incline the scale for weal or woe! If found in Christ, the inheritance shall be thine; if not, thou shalt be weighed in the balances and found wanting!

CONFERENCE ADDRESS.

(Continued from our last.)

The especial nearness of the Advent.—Among the evident proofs of Christ's coming being nigh, and the end of the gospel dispensation, may be specified the admitted fulfilment of the prophecies of the 2d and 7th of Daniel; the 8th and 9th chapters of Revelation; the principal signs given by the Saviour himself; and the state of the world so often referred to by himself and the apostles. The 2d chapter of Daniel is a great outline of prophecy of the Gentile, or heathen kingdoms, through time, till the God of heaven shall set up a kingdom, which shall break in pieces and consume all the kingdoms of this world, as represented by the image, and his kingdom fill the whole earth and stand forever. They are to "become as chaff," and to be carried away, that there shall be no place found for them, which language, all can see, describes the *literal overthrow and removal* of all the kingdoms of this world, and the substitution of the endless kingdom of God. Now, Babylon, represented by the head of gold, was overthrown by the Medes and Persians (Dan. 5th) A. C. 538; they, the silver, were overthrown by the Grecians B. C. 331; they, the brass, were overthrown by the Romans entirely before B. C. 30, so that when Christ was born Cæsar Augustus was taxing the whole world, Luke 2d; hence the kingdom "at hand," or next to come, was "the kingdom of God."—Mark 1:15. But Rome, the iron, was to go through divisions, into two parts,—eastern and western empires, and finally branch into ten kingdoms, which ten now rule the Roman empire; they now exist in Europe, and are allied together as one family, and have Italy and the vast dominion of what was formerly within the dominions of the Cæsars, under their control;—but, behold, and seek the Lord, all ye kings and people, before it be too late; for in their days,—i. e., in that tentative state of the fourth monarchy,—the stone, i. e., Christ in power, shall descend, and dash them to pieces. In the 7th chapter of Daniel, we have the prophetic sketch of the kingdoms of this world, with the addition among others, of "another little horn," whose career or power over the fourth beast and ten horns, in order to wear out the saints, is given as a "time, times and a half," or 1260 days, (Rev. 11th, 12th, and 13th.) literally 1260 years, which ended between A. D. 1798 and 1815; after the expiration of that period, the judgment shall set, all those beasts and horns be destroyed and burned, the earth made new, the kingdom of God set up, and be given to the saints. The language of these chapters describes the judgment, the second coming of the Son of man, and the eternal kingdom and reign of the Lord with his saints, if such can be found in the Bible. Any reasoning which would refer it to something else, would equally do away all scripture on the subject.

The only item remaining to be fulfilled before the judgment, is the finishing up of the prevailing work of the little horn, or Papacy. The alarming strides of Catholicism, to the alarm of Protestantism, manifested by her societies, agents, publications, to stay its alarming progress, are so many admissions of that practicing and prevailing of the little horn mystic power, in its last hopes and successes before the judgment. Bless God, it shall be destroyed and given to the burning flame. The 8th and 9th chapters of Revelation contain another of the most important, plain, and interesting succession of prophecies: the first four of the downfall of Pagan Rome, and the fifth and sixth of the rise and fall of Mohamedanism in the eastern empire, and of Papacy in the western, bringing us down to August 1840, into the time, (chaps. 11, 15,) called "quickly," when the seventh trumpet is about to sound. More than two hundred writers within as many years past, concur in this general view of the six trumpets,—it is the *uniform faith of Christendom*, that six of the trumpets are ended, and, consequently, we await in anxious suspense, the speedy sounding of the last trumpet, when the kingdoms of this world shall be given to Christ—and he come forth and reign forever.—We await now the finishing of the work of the mystery of the gospel, in these "days of the voice of the 7th angel, while he delays to sound," till "time shall be no longer." (Rev. 10th.) when the Lord will judge the dead, reward the saints, and destroy the angry nations, or kingdoms of this world. Rev. 11:15-18. It is evident that this language describes the destruction of all the wicked of this world, and the events of the judgment, reward, and kingdom of Christ; and all who choose to explain it away, can do the same with any language, or any subject whatever; but it is not our duty to explain away God's word, but rather to believe and enforce it.

Now, as it is admitted by our opposers, that every great event in this historic prophecy down to the close of the sixth trumpet, is recorded in the history of the past, why not look for the seventh to sound? As sure as prophecy and history are true, we are near and should look for the judgment. The present state of the Turkish empire is a visible proof of the truth of our position. And are we prepared for the day and events of the last trumpet? If so, all is well; if not, prepare to meet thy God.

Similar proofs might be derived from other prophecies of Revelation, as chapters 12th, 13th, and 17th; also from Daniel 11th and 12th; but we pass them to briefly notice the signs given by our Saviour of his certain and speedy coming.

The question Matt. 24:3, "What shall be the sign of thy coming, and of the end of the world?" is answered in v. 29,—the sun and moon to be darkened. Of course he did not refer to any ordinary darkening of those luminaries, such as an eclipse, for that could not be a sign so positively to be known, as to define "the generation" which should live to see the Lord come to their redemption. This darkening should mark the last generation, and hence would occur but once; thus it is expressed in Rev. 6:14.—No such darkening of the sun and moon occurred till May 19th, 1780,—we challenge the world for an event corresponding to the prophecy, from the time the Saviour uttered the prophecy till 1780; but then it transpired so strikingly, that it at once impressed the beholders as the fulfilment of that scripture. Neighbors visited each other, and spoke of it as the sign of the last day; the greatest and best men of the day, as well as the profane, so viewed it. Courts and legislatures were solemnly impressed, as well as editors and ministers, and made it a subject of remark to that end. Physicians left a record that many came to an untimely end by the overwhelming shock it gave to their vital system. Dark as midnight at noon-day, and in the night, although about full of the moon, the whitest paper was equally invisible with the blackest velvet, and, as one said, "probably the darkest night since 'God said, Let there be light.'" And now that seventy-one years have past, no one has been able to solve the mystery of that darkening.

"The stars shall fall," &c., as also Rev. 6:15,—must refer to an extraordinary event, as here particularly described, and must occur only in the last generation, or age. Till 1799, we ask the world for a vestige of history showing its fulfilment. Then, and in 1833, they were fulfilled exactly, in harmony with the language of the prophecy,—so sublimely grand, that learned and unlearned, pious and profane, beheld and instinctively felt that it was a warning of the judgment. Thousands of beholders are living witnesses to this. Says Humboldt, the great German traveller and geographer, and privy counsellor to the king of Prussia, "There was not so much as the semi-diameter of the moon in the whole concave of heaven, which was not lighted up with these brilliant coruscations of light." They fell for hours; some were stationary bodies for half an hour, and others fell and exploded with a noise, and all the varied hues of the rainbow. Prof. Olmstead, of Yale College, wrote thus: "Then was witnessed one of the most sublime scenes of celestial fireworks ever beheld since God made the world unto that day." The first covered nearly half the surface of the earth, and from the best data obtained, the distance of the latter from the earth was two thousand three hundred and thirty-eight miles; and if so, some of them must have been over twenty-two miles in diameter! and the cause still perplexes and confounds the most worldly-wise of our age; the leading ones of France, England, and America, giving different solutions of them, and Prof. Burritt confessing it impossible to give any solution of the matter. The Bible alone explains these things; Christ said they should be a "sign of his coming." When the time came, he put forth his hand and darkened the sun and moon; he shook the heavens, and the stars fell to the earth like as figs fall from a "tree when shaken by a mighty wind." His word is fulfilled—the "sign" is before the world, and "this generation" has nearly passed away. Surely his coming is nigh, even at the doors.

Luke adds to that list of events, given as a sign, (chap. 21st,) "distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth."—The past eight years have been aware of a state

of things in the world, which has afforded a most striking exemplification of the Scriptures: first came the decay of the crops, so unaccountable, and sweeping, by millions, with the suddenness of a snare, the poor among men to the dust. The famine "followed in more countries, causing severer suffering and mortality than any on the page of history." Then came the "cholera," with its appalling pains and fatal tread, of a world-wide journey, and unparalleled distress. Twice encircling the globe in thirty-three years, and cutting off over one hundred millions of the population in the most summary manner. Then came the revolutions of Europe in '48 and '49; over thirty governments were revolutionized in four months! and twenty others attempted it, but were suppressed by military force. Several revolutionized three or four times,—all twice in two years, and none are permanently settled yet. Then came the wave of "bankruptcy" of over one thousand millions, spreading "distress," and "perplexity," and "failing" of hearts over the merchant, capitalist, and laborer;—and "the end is not yet"—all is ferment, and the wisest rulers and statesmen are unable to see what a year or day may bring forth. Christ foresaw and foretold it to his people, he has fulfilled his word. He is certainly coming, and that coming "is nigh at hand, even at the doors." We do not make either prophecy or fulfilment,—both are of God,—all we do is to read and compare, believe and proclaim the facts, and prepare and exhort others to be ready, "for the coming of the Lord draweth nigh!"

We cannot consent to leave the evidences of the nearness of the Advent, without referring to the predicted condition of the world "in the days when the Son of Man shall be revealed." It shall be as it was in the days of Noah before the flood,—in the days of Lot; men's hearts overcharged with eating and drinking, marrying and giving in marriage, cares of this world; with iniquity abounding on every hand, and the love of many of God's people becoming cold, lukewarmness of the Church manifesting itself in a loss of zeal, ardor, godliness, vital piety, and effort, itching ears to hear cunningly devised fables in the place of the sound doctrine of the word of God.—Matt. 24th, Luke 17th and 21st; 2 Tim. 3d and 4th; Rev. 3d. Even the mysterious serpent, Babylon, the mystery of iniquity, Rev. 12th and 17th; 2 Thess. 7th, is to practice and prosper against the saints until the judgment, under the guidance of the Man of Sin, the rulers of Papacy. That system is to prosper until destroyed at Christ's coming.—That system has had its allotted 1260 years power to correct heretics, and since the revolutionary changes of Napoleon's time, earthly powers have been under the control of the Man of Sin, to execute his commands in martyring the saints of the Most High,—and as the space of time after the 1260 years of Papal rule is made known to us (Dan. 11:31-39), to be (the difference between 1335 and 1290) forty-five years, called "the time of the end," we are brought, in the light of historic prophecy, to near the end when Christ and all his shall reign in their lot. Said Prof. Gaussien, in a discourse delivered before the students of Theology at Geneva, Switzerland,—"Rome is the Babylon of which John speaks; the Pope, the Man of Sin, the son of perdition, of which Paul speaks; popery, the little horn of which Daniel speaks;" and to show that this doctrine is not new and novel, he adds, "this doctrine, constantly held in the Church of God for more than twelve hundred years, has been only lightly esteemed in times of lax theology and infidelity." True, Mr. Rollin, in his ancient history, would give us to understand, that it was fulfilled in the times of Antiochus, about two hundred years before Christ, but let us not be deceived by that leading and talented Catholic, as many others have been. Mr. Gaussien refers to the warning voice of the Church in the past, thus, "When the pious Waldo distributed the Scriptures in France, seven hundred years ago the cry was soon heard, Come out of Babylon! When the great Wickliffe preached the reformation in England, five hundred years ago, all eyes were turned to the Roman Pontiff with the exclamation, Behold the Man of Sin! When the generous Huss, and when Jerome of Prague, made their voice heard, one hundred years before Luther, it was against the abominations of 'the great whore' foretold by John." Thus the workings of Satan in the papacy, and yet to be manifested till the coming of Christ, as well as the state of mankind generally, Matt. 13:36-43,—wicked and righteous intermingled in this world until the coming of Christ, the end of this world, and the harvest;—men becoming worse and worse, deceiving and being deceived, constitutes a "sign there's no mistaking," that the great Redeemer is nigh, as well as affording demonstrative proof that the modern doctrine of a time of peace and safety, and universal righteousness before the second coming of Christ, and the day of the Lord, is a cunningly devised fable, fraught with ruinous consequences to those who come under its influence.

In view of our peculiar and solemn position, (occupied in common, we cheerfully admit, with many others in the different Christian denominations,) and in view of the above evidences that we occupy the ground of the truth, we ask, What are our most important duties and dangers? And on turning to the Bible for instruction we find,

1st. That it is our most solemn duty to "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." And that we are bound to do this in view of the fact, that "Christ will judge the quick and the dead at his appearing and his kingdom." And, moreover, we are bound to do this work under the influence of the overwhelming evidence that these events are "nigh at hand." If this is not so, why should we find this sentiment in the Bible, "and so much the more as ye see the day approaching?"—Heb. 10.

In preaching the word, it is plainly our duty, after the example of the great apostle himself, to "declare the whole counsel of God," with all humility of mind, and with prayers and tears. And here lies our main source of hope for usefulness to this generation—that we "preach the word" in the spirit of true and humble Christians, and that we have the hearty and persevering co-operation, spiritually and temporally, of the Gideon host, who now remain with us.

"The Shorter Catechism of the Reverend Assembly of Divines, with proofs thereof out of the Scriptures, in words at length. \$ per hundred.

THE ADVENT HERALD.

BOSTON, JULY 5, 1851.

LETTER FROM DEB. P. HOBART.

DEAR BRO. HIMES:—I was once settled firmly in the belief, that the world was to be converted to God before the destruction or end of this wicked and sin-cursed earth; but after hearing a lecture by Father MILLER, in which it was shown that it was the end of the world, and not its conversion, that was just upon us, I set myself to search God's blessed word, to see whether the view I held had been obtained from it, or from the teachings of man. I had supposed, that after the judgment there would be no earth. To hear, therefore, a doctrine so different from that commonly received, was sufficient to induce me to search God's blessed truth, daily and prayerfully, that I might know whether these things were so. I had been told that the prophecies were hard to be understood,—I hear this yet. Some say that we should not meddle with the revelations given to St. JOHN. How opposed such an idea is to the instruction given in the commencement of the Apocalypse, where a blessing is promised to him that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.—How important it is that we should obey the divine injunction. I find in this blessed book, that there is to be new heavens and a new earth, after the first heavens and the first earth are passed away. I also learn, that all the saints who now sleep in Jesus are to be raised, to reign with CHRIST a thousand years. It is likewise written, that the LORD himself will descend from heaven with a shout, with the voice of the archangel and the trump of God, when the dead in CHRIST will rise, and, with the righteous living, meet the LORD, and be forever with him.

The day of the LORD will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. I believe this to be God's truth, and that it cannot fail. How plain, then, such passages as the following:—"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . The righteous shall inherit the land, and dwell therein forever. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." It would seem from these passages that the saints do not inherit the land, in the Scriptural sense of the word, until the wicked are all cut off, at the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Then the prayer taught us by the SAVIOUR will be answered,—his kingdom will have come, and his will be done on earth as it is done in heaven. Blessed be his name, that prayer is not banished from the earth. God has yet a people who are praying, watching, and waiting to receive the answer, and be forever with the LORD.

When I have looked at the state of the world,—the greater part yet in heathenish ignorance and darkness,—and am told by those who are looking for the speedy conversion of the world, that in the United States (perhaps the most Christian nation in the world,) there are three hundred and thirty-two dollars expended for killing, and making preparations for killing, to one dollar expended to evangelize the world!—surely I cannot expect it will be done. But I trust that God is about to do a short work. The nations have been overturned, overturned, overturned, until He whose right it is to reign is about to come, when God will give the kingdom to Him. O that his people may all be ready. Yours truly in the blessed hope.

P. HOBART.

Boston, June 23d, 1851.

THE MICHIGAN THUGS.

The trial of these is still progressing at Detroit, and the revelations there being made are horrifying. We could not have imagined that such wide spread conspiracy could have existed for the accomplishment of such fiendish plots, without an earlier detection. It shows an alarmingly depraved state of morals; and is indicative more of a growing depravity, than of a speedy conversion of the world. In the last days wicked men and seducers were to wax worse, and worse.

We copy the following from the New York Spectator:

It was originally alleged that persons high in station, judges and executive officers of the law, were parties to the conspiracy, which had for its object the wholesale destruction of the property of the Michigan Central Railroad Company, the murder of its officers and the passengers who travelled upon it. Those

who have read the evidence on the trial, as given in our columns, will be inclined to the belief that the original representations as to the parties cognizant of the conspiracy were not exaggerations; that men of influence and men of wealth were banded with depraved and malevolent beings, having neither wealth nor influence, in this diabolical project of wholesale destruction and murder.

And this we infer partly from the general tenor of the testimony, partly from the frequent boasts of the principal actors—verified, too, when the occasion came that they could screen each other in case of need; but more especially from the readiness with which almost any amount of money could be obtained when necessary for their nefarious purposes. Some even of the parties now on trial may claim somewhat above the average social rank. Yet evidence, which seems too direct and positive to be refuted, is given that these very persons were most prominently active in schemes, the deliberate aim of which was the wholesale destruction of other men's property, the murder of the engineers by shooting them as the locomotive passed a given point, and the indiscriminate murder of the passengers by blowing up the trains with gunpowder, placed so as to be ignited by the friction of the engine.

It is very certain that the conspirators were numerous. They seem indeed to be found in considerable numbers at all points of the road—along its entire length, and at each terminus. But the most striking, and perhaps the most painful, part of the whole is that none of the population of those districts seem to have shown marked abhorrence of their fiendish machinations. Yet it is next to impossible to believe that the people generally were ignorant of what was going on. That could scarcely be. They talked of their plans in the bar-rooms of public houses, and although it is in evidence that they generally changed the conversation when strangers approached, it is also plain from the testimony given, that there was no great secrecy practised when only neighbors were present. They never cared to conceal their malignity against the company and the road; they even avowed it; and with this resting upon them, their frequent consultations and whisperings together must have directed suspicion against them as the perpetrators of the many dangerous interruptions to which the trains were subjected.

Moreover some of them do not seem to have taken even ordinary precautions to prevent detection.—Spikes were drawn out of the rails, and impediments placed upon the track, within a stone's throw of the residences of the perpetrators of the mischief, and wherever an "accident" happened to the train, these very men appear to have been the first at the scene of the disaster, and to have stood by, offering no assistance, and looking on with satisfaction, if not openly rejoicing in it, and scarcely caring to conceal their knowledge of the origin of the mishap. Yet notwithstanding all this no one seems to have viewed them with distrust or shown any horror at these disgraceful manifestations of "man's inhumanity to man;" and we are forcibly reminded of the many assassinations in another country, where men were shot in open day with impunity, because the people of the neighborhood sympathized with the murderer instead of with the murdered.

These facts being patent, we are constrained to inquire how it came to pass that any section of this country came to be thus demoralized. But the question is difficult of solution. Some of our contemporaries have attributed this condition of things in Michigan to the abolition of capital punishment.—This may have had a pernicious influence, making men more reckless in crime, and more heedless of the consequences of their acts. We can readily believe this to be the case. Some men can be deterred from murder only by the knowledge that they must in return die an ignominious death. But this will not account for all that has been elicited upon this trial, unless on the assumption that the abolition of capital punishment involves the necessary relaxation of all legal restraint, which would perhaps be assuming too much. Let the cause be what it may, however, the startling facts are before us, and many persons in the state of Michigan, who were favorable to the abolition of capital punishment in that state, are now disposed to doubt very gravely the policy they once advocated, feeling that whatever may be the theory upon the subject, the stubborn fact is that crime has fearfully increased since the death penalty was abrogated.

The Boston Journal of July 1st says:

The trial of Abel F. Fitch and others for conspiracy to injure and destroy the property of the Michigan Central Railroad, has now reached the twenty-first day of its progress. The time of the Court has been occupied almost entirely with the examination of the witnesses, and we do not learn from the Detroit papers that these examinations are near a conclusion. The evidence brought to light by this investigation is of the most startling character. Not the least unaccountable circumstance connected with this affair, is the fact that the individuals belonging to this gang were not, as is usually the case, persons of a depraved and lawless character, but the confederacy comprised many whose position in society placed them above suspicion. It seems almost impossible to believe, yet such is the fact, that so large a number should be found in one section of country, ready and willing, for the gratification of private malice and personal ill-will, to commit any crime in the decalogue—even arson and murder. In pursuing their revenge upon the railroad company, they showed an utter contempt for the lives of travellers. The burning of a few depots afforded them the same gratification that a bonfire does to a parcel of boys. There was in all their transactions, a defiance of all moral laws, and of all lawful restraints, which it is fearful to contemplate. A perfect recklessness as to the results of their villainies, seems to have been the prevailing sentiment among the whole gang. If their numbers had been more circumscribed, it is difficult to determine to what lengths their high-handed villainies would have carried them. It was to be expected that among so many, there would be some who would not prove true, and who, if caught, would turn State's evidence. Such has proved to be the case.

The principal ground for opposition to the railroad—and it was principally against the railroad that their diabolical schemes were concocted—was that they could not get full damages for their cattle when killed. A man by the name of Fitch, who seems to have been the leader, stated in conversation that "every man, in his opinion, had his price; that they could not obtain their rights by law, since judges could be bought as well as others." Being told that he could always appeal to the Supreme Court, he replied that he had no more confidence in the judges of that court, than the judges of the court below.—When informed that he might be the cause of the death of innocent men, he remarked that any one who would support such a company deserved to be injured.

Population of New York.

The population of the State of New York under the new census, is 3,090,022,—larger than that of any other State.

The following towns in that State have a population of over 5000 each.

New York city, 515,394; Brooklyn, 96,850; Albany, 50,771; Buffalo, 42,264; Rochester, 36,588; Williamsburgh, 30,786; Troy, 28,885; Syracuse, 22,075; Utica, 17,742; Poughkeepsie, 13,944; Lockport, 12,285; Oswego, 12,209; Newburgh, 11,417; Kingston, 10,252; Auburn, 9,548; Fishkill, 9,240; Schenectady, 8,922; Hempstead, 8,811; Seneca, 8,507; Elmira, 8,163; Saugerties, 8,043; Rome, 7,920; Oswegatchie, 7,760; Cortland, 7,758; Black Rock, 7,508; Lenox, 7,507; Huntington, 7,481; Newtown, 7,207; Watertown, 7,202; Owego, 7,157; Oysterbay, 7,110; Ithaca, 6,911; Whitestown, 6,810; Wawarsing, 6,459; Barre, 6,442; Southampton, 6,402; Manlius, 6,299; Hudson, 6,214; Bath, 6,185; Canandagua, 6,182; Johnstown, 6,131; Hector, 6,052; Haverstraw, 5,888; Verona, 5,587; Lysander, 5,833; Lansingburgh, 5,754; Onondaga, 5,674; Plattsburgh, 5,618; Phelps, 5,542; Ellisburgh, 5,523; Catskill, 5,454; Castleton, 5,389; Flushing, 5,376; Potsdam, 5,358; Volney, 5,309; Lisbon, 5,295; Mentz, 5,260; Hamburg, 5,218; Arcadia, 5,145; Hanover, 5,144; Dryden, 5,122; Champlain 5,067; Philipstown, 5,063.

It will be seen that the cities of New York and Brooklyn comprise more than one fifth of the entire population of the State; and that, united, their population is greater than that of all the remaining towns above enumerated.

The Summer Campaign.

TEXT MEETING AT TRURO, MASS.—On Saturday morning last we left Boston in the steamboat *Naushon*, and after a pleasant sail of six hours arrived at the place selected for the meeting. Had we known that the place was so easy of access, and in every way so convenient, we might have arranged and held a meeting on the Sabbath.

The spot selected for our meeting is a most beautiful one for such a purpose. It is in a friendly neighborhood, though all are not friendly to our views. We hope that the meeting may have a tendency to enlighten the minds and remove the prejudices of those now opposed to us. We crave the prayers of brethren and sisters, that our camp may be attended with the blessing of the GOD of Israel.

P.S. We made a mistake about the fare to this place last week. It should have been 75 cents each way. Tickets may be had at this office. The steamboat *Naushon* sails from the Eastern steamboat wharf on Tuesday, Thursday, and Saturday, at 9 o'clock A.M.

Truro, June 28th, 1851.

NEW YORK AND BROOKLYN SUBSCRIBERS have always been supplied with the *Herald* free of postage and carrier's charge. This arrangement has been of little or no pecuniary profit to the office; and we were induced to continue it so long as we have done, on account of the cause in those places. When our new arrangement goes into effect, we shall be obliged to charge subscribers there the same as we do those in Philadelphia, and other places to which we send by express. Accordingly, the *Herald* will be delivered to subscribers, commencing with the next volume, at their respective chapels or residences, at 5 cents per copy, or \$1 20 cents per volume. We have no doubt that all will see the justice of this arrangement, and be willing to comply with it. Our friends in New York and Brooklyn will accept our grateful acknowledgments for their liberality and kindness to us in time past.

THE "CHILDREN'S HERALD."—In consequence of one of our compositors leaving, we shall be unable to issue the July number before Saturday, the 12th.

We will take this occasion to say, that we have felt that the *Children's Herald* was needed, and therefore have not shrunk from continuing it at a sacrifice. We stated a short time since, that we needed aid for it, and that if one thousand more subscribers could be obtained, we would publish it semi-monthly at the same price. As yet, but very little encouragement has been given towards that object. As the paper does not sustain itself, we hope the friends will interest themselves in its support.

WE would suggest to our friends in different towns who design to attend the New England Tent and Camp meetings, to consult together, and ascertain the number who will go, and make an effort to get tickets of the railroad agents, to go and return, at a reduced price. This can be done in most places, where a number of tickets are taken.

"*Rambles and Sketches.*" By J. T. Hendley. New York: John S. Taylor, 143 Nassau-street.

These are notes of rambles about Paris, London, and in other parts of England, in which historical incidents are combined with local descriptions. We should hardly think it as interesting as some of his previous works.

CHITTENDEN & JUDSON, Booksellers, Stationers, and Binders, Ford-street, Ogdensburgh, N. Y., will act as agents for the *Herald* and Advent publications.

BUSINESS NOTES.

W. H. Sage—The dollar you speak of was duly received and credited to S. Jacobs, to No. 545, but the direction was to send his paper to Youngstown, where it has gone ever since. We now change it to Lewiston. Is this right?

J. Snooks—We sympathize with you in your affliction. It was stopped, with others, from whom we could hear nothing.

S.—Thank you—it is rich.

H. H. Gross—Your order did not reach us until Friday morning—sent you the book that P. M.

I. C. Wellcome—Sent you books the 25th.

M. L. Brush, A. Little, W. A. Fay, E. Newton—Sent each of you books by mail July 3d.

Lucy Loveland—To what P. O. was your "*Herald*" sent?

T. J. Atkins and W. M. Stephenson—Sent you books by mail July 2d.

P. Blood—The paper is sent to Z. A. of B. Wis.

J. F. Sawtell—The former direction read Boylston; but we have changed it to Royalston.

J. G. Smith—You did not say where we should send to H. G. Smith; so we send it with the other to Auburn, N. H.

S. Sherwin—Mrs. Smith has paid to 534, end of present vol. Do as she proposes—it will be all right.

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "*Herald*" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

O. F. Cain..... 1 00
S. Sherwin..... 50

HERALD OFFICE DONATION FUND.

From June 1st, 1851.

Capt. Fullerton, tracts and books..... 3 50
T. Mathiessen, S. C..... 5 50
Excess of expenditures over receipts..... 27 95

TO AID IN PUBLISHING THE DEFENCE.—A Friend..... 1 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. N. Billings will preach at Addison, Vt., Friday, July 13th, and remain over the Sabbath—(will some brother call for him at Ferrysburgh landing?) at 2:00; Vergennes, 23d; Burlington, 24th; Isle La Motte, 25th; Rouses Point, Sunday, 27th—during the week in the vicinity, where brethren may wish: Champlain, Sunday, Aug. 3d; Clarence, 5th; Durham Plats, C. E., 6th; Waterloo, 7th; and where Bro. Hutchins may appoint: Orléans, Sunday, 10th; Stanstead, 12th and 13th; Derby Line, 15th. Each (except Sundays) at 7 P.M. Further appointments will be given through Vermont to Boston at another time.

Bro. F. McWilliams will preach at Lewiston Sunday, July 13th, and Lockport Sunday, 27th. The last appointment is changed from the 20th to the 27th.

Bro. J. Cummings will preach in Deerfield, N. H. (in the Free-will Baptist meeting-house), the third Sabbath in July.

Bro. J. G. Smith will preach at Manchester the third Sabbath in July.

Bro. H. H. Gross will preach at Norwich, N. Y., July 10th: Macedon, 11th; Pitcher Springs, 13th; Kinney's settlement, 17th; Homer, 20th. Appointments for other places on the route back to Albany, will be made from Homer, where letters will be asked for.

Bro. F. H. Berick will preach in Lake Village, July 13th; Clinton, Mass., Sabbath 20th; Nashua, N. H., Sabbath.

There will be a Conference in East Hatley, C. E., to commence July 14th, and continue over Sunday. Bro. S. W. Thurber will attend. (In behalf of the brethren.) I. WOREN.

There will be a Tent meeting in Canaan, N. H., near the depot, commencing July 9th, at 10 A.M., and continuing over the Sabbath. Also one at South Andover, Mass., commencing July 23d, at 1 P.M., and continuing over the Sabbath. Bro. T. M. Preble will attend the meeting at Andover.

Providence permitting there will be a Grove Meeting held in East Hartford, N. H., commencing Thursday, July 10th, at 10 A.M., and continue over the Sabbath. Bro. A. Sherwin will attend.

B. S. REYNOLDS.

HARTFORD, Ct.—Bro. Fassett will preach in Hartford the first and second Sabbaths in July. Bro. Shipman the third, Bro. Hawkes the fourth and the first in August, and Bro. Edwin Burnham the second.

Bro. O. R. Fassett will preach in Middletown, Ct., Wednesday and Thursday evenings, July 9th and 10th.

Bro. Daniels will preach in Portsmouth, N. H., the Sabbaths in July.

Bro. P. B. Morgan will preach at Bristol, Vt., on Sunday, July 5. There will be a Camp-meeting at Winsted, two miles from the depot, commencing Sept. 2d, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, and we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and home keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATHEWSON, H. MUNGER, Committee.

A Tent meeting will be commenced at Hewletton, N. Y., to commence July 9th, at 4 P.M. It is hoped that the brethren will take an interest in this meeting. R. V. LYON, W. D. GOSLIN.

Second Advent Big Tent Meetings.

Place of meeting changed.—The Big Tent meeting advertised to be held in Providence, R. I., on the 13th, will be held in *Phenix Village, Warwick, R. I.*, commencing Sunday, July 13th, and continuing over the following Sabbath. The location is very central, being within a mile and a half of the villages of Hoped, Jackson, Fisk, Arkwright, Harris, Natick, Greenville, Wakefield, Centerville, Crampton, Aqueduct, Coventry, Washington, and about five miles from Apponaug depot. Passengers by cars from Providence and Stonington will take stage tickets to Apponaug, which will secure their conveyance to the Tent ground. Those from a distance will be provided with accommodations. Those leaving Providence will take the Stonington cars at 8 A.M. and 4 P.M. Fare, for both ways, 75 cents, or one way 50 cents, usual price. Fare from Apponaug to Phenix, (five miles), by stage, 25 cents.

As this will be the only large Tent meeting that will be held in this vicinity this season, it is hoped that there will be large attendance, and that the brethren will come prepared to put forth an efforts corresponding with the good desired to be accomplished.

By order of the Committee.

WM. M. GIBSON; M. O. PRAY; H. D. BASS; L. B. POTTER.

Big Tent and Camp-meeting in New Haven, Ct., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

NOTICE.

Whereas our beloved pastor, Bro. J. D. Boyer, has labored with us to acceptance and profit for nearly four years; and whereas his past sacrifices and labors, with his present devotion to the cause, entitle him to our confidence and esteem; and whereas his character has been unjustly and cruelly assailed by those from whom better things were expected; therefore the representatives of the churches in Centre, assure our brethren and friends abroad, that we have unabated confidence in Bro. Boyer's Christian character, and esteem him very highly in love for his works' sake. In behalf of the churches.

JOHN ROSS, J. T. SWILES, WM. RESIDE,
T. M. GILLEN, JOS. ECKLEY, PERRY AKINS,
WM. H. SWAN, GREEN WATSON, T. A. ESWORTHY, Sec'y.
Pleasant Gap (Pa.), June 20th, 1851.

Receipts from June 24th to July 2d.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

S. Heath, Jr., 508; S. C. Harwood, 553; J. Swiles, 553; D. Wert, 521; J. Maynard, 534; A. Stacy, 534; A. Bayles, 508; L. Conkey, 507; D. Beebe, 504; J. Danforth, 534; S. Paine, 534; L. March, 500; S. Hingston, 534; J. Whitcomb, 508; J. Adams, 554; H. Housinger, 534; A. Willard, 554; Mary Parks, 534; M. C. George, 534; F. Schlegler, 500; J. Wise, 534; A. Kinney, 560; C. Howard, 534; Mrs. H. Smith (credited \$2 50), 534; J. B. Pollard, 508; J. Ames, 547; H. Adams, 534; S. Corwin, 534; S. Degroot, 534; J. T. Chase, 534; M. Perkins, 534; H. G. Smith, 534; A. Hook, 534; O. F. Cain, 500; J. Tabbot—each \$1.
S. S. Penn, 500; S. Calkins, 531; S. Calkins, (Penn. and to 560); Capt. T. Sanford, 566; E. C. Cannon, 547; A. Mattison, 547; J. Wright, 521, S. Sherwin, 500—each \$2.
R. Taylor (Eng.), 532—83 cents—C. Sissons, on acct—\$2 25.
S. S. Rogers, 520—\$1 75—T. Smith, on acct—\$2 82—Wm. Fullerton, 534—\$4.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII. BOSTON, SATURDAY, JULY 13, 1831. NO. 22. WHOLE NO. 530.

THE ADVENT HERALD

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BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

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\$10 for thirteen copies, in advance. Single copy, 5 cts.

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be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscri-
bers' names, with their Post-office address, should be distinctly
given when money is forwarded.



THE ONLY REFUGE.

The following is a free translation from the French of Mons. Des
Bureaux, who had been one of the greatest wits and libertines in
France, but in his latter years was as remarkable a penitent.

Great God! Thy judgments all are right,
And mercy ever thy delight:
Yet when I humbly ask thy grace,
Stern Justice shows a frowning face,
Shocks'd, such a sinner e'er should prove
Thy pity, and thy pard'ning love.

Can I complain? Thy rights demand;
(Though Mercy fain would stay thy hand)
And I must perish! Can I dare
Presume thou wilt a rebel spare?
Or e'er accept my tears and sighs
For sins so great, a sacrifice?

Ah! no. Yet while thy thunders roll,
And lightnings scare my guilty soul;
From Sinai's terrors let me flee
(My only hope) to Calvary:
Nor fear, where'er the stroke may fall,
The Blood of Jesus covers all.

Christian News.

Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

SMYRNA.

For five days I have been incarcerated in a vile hole, called the quarantine ground, with Arabs, Turks, Armenians, Jews, Christians, infidels, and rascals of all kinds. The costumes are as various as the characters and dispositions of the wearers. Some are in Albanian petticoats. Think of a hale six-footer, in a read cap, mustaches two inches long, white stockings, and a petticoat of white cotton reaching to his knees, containing ten yards of material! Each one has to pay room rent, and the hire of a dirty fellow to watch him while he remains. I pay a man in the city two dollars a day for two meals and a kind of bed for the night. There is neither hospital, inspection of any kind, nor even conveniences for having a handkerchief washed. On arriving in port, away goes everything into the quarantine. If the individual has food of his own, he is at liberty to consume it; if money, he may order food from a hotel; or, having neither, he may starve to death, and be buried, without exciting either sympathy or inquiry. On the day before pratique is given, a doctor pops his head into the apartments, without knowing or caring a whit about a soul in the establishment, and, if the fees are paid, pronounces each one who pays the money down free from the plague. All the quarantine detentions in Syria, Egypt, Turkey, and Greece, are contrivances of Italians, who make use of them for their own personal benefit. A simultaneous effort by the European governments, representing the facts as they are, would instantly sweep away the whole of these shameful obstructions to maritime intercourse; but unfortunately, the English, both at Malta and Corfu, are playing precisely the same iniquitous game, with precisely the same object—revenue; consequently not a word was said, and the Italian leeches are sucking the pockets dry of all who unfortunately fall within their official clutches.

Here, in Smyrna, was one of the seven churches—not a stone of which can be recognized, though the site is fully established.—Within the fortress, lying at the top of a hill, back of the town, now in ruins, Polycarp, a successor of the apostles, was martyred. Sardis, Philadelphia, Ephesus, &c., where other churches referred to in the New Testament were located, are within a circle of two days' ride, on horseback. The monument of Sesostris, an Egyptian king, who subdued this coun-

try, and having died on a conquering expedition, was buried in an obscure spot, about twenty-eight miles distant, was not long ago discovered—and proves Herodotus to have been an accurate, reliable historian. It is in relief, the size of life, on the face of a rock, and was executed thirteen hundred years before the commencement of the Christian Era. In no Turkish city have the bazars presented a neater appearance, a greater variety, or an indication of equal thrift. Italians seem to be in every thing and every where in Smyrna. The burying grounds, crowded with tall, dark, gloomy cypress trees, together with thousands of rickety, half fallen, and broken tombstones, made top-heavy with imitations of turbans, in a huge lump of marble, are dreary abodes even for the dead. Notwithstanding the overwrought encomiums bestowed upon them by enthusiastic travellers, they have not a single redeeming feature to a person who has seen the Campo Santo, at Naples, or Mount Auburn, near Boston. From the castle is obtained an admirable view of Smyrna bay, the city below, with its caravanseras, minarets, gardens, and charming environs, for a considerable distance into the country. In short, after peeping at and into various things that were novelties, and some that were not, we came to the conclusion that Smyrna is rapidly approaching civilization.—Even now, about as many hats are worn as red caps! The Jews have eleven synagogues—but a hundred are needed, if such would better their morals. Greeks are too often cheats, every one admits; and the Turks, though much more honest than any from the world of barbarians who have taken up their residence either here or in other parts of the empire, are not unmindful of their own interest. Five days ago, a great Persian caravan arrived, laden with rugs, carpets, shawls, silks, and beautiful stuffs, which appears to have caused considerable excitement. Three times a year comes an army of camels, which gives an impetus to trade. I went down to the encampment of one lately arrived, to see the show. The animals were far superior to any in Syria or Egypt. Their saddles, too, were excellent, and well fitted to the humps, which is not often the case with those in common use on the desert, where it would seem they ought to be the best. One improvement in the face-covering of the Turkish females was noticed, that does not interfere so constantly with respiration, as the thick veils, corners of a sheet, and such like coverings, that the same class usually wear in other towns and cities further south. A black piece of gauze appears to be stiffened with starch, and stretched over a semicircular piece of wire, which by its weight stretches the veil down as far as the tip of the nose, and thus they wander through the narrow streets, half the face, a little way off, appearing black. They shuffle along in yellow boots, stuck loosely into a pair of slippers—followed by their perpetual janus, a coal black eunuch; or if two or three ladies are together, a female slave or two answers all the purpose of servants and watchers.

Smyrna is now in the enjoyment of a full measure of public health. The diseases present nothing remarkable in their character.—The city is an old one, and intimately associated with extraordinary historical events, notwithstanding the common idea that it is simply a place for shipping figs. A population of 15,000, together with the strangers always here, make considerable bustle, in spite of the smoking apathy of the Turks. Every shop-keeper sits flat on his floor—all his food and chattels being within arm's length. Wholesale dealers squat in a spot scarcely larger than a pew of a modern church, in their stocking feet, forever smoking. Whenever a customer wishes to examine a particular specimen of their fabrics or wares, another smoking drone puts on his slippers deliberately, walks off to the magazine, and in his own snail-like manner returns with what is called for. No anxiety for a trade is manifested in a Turk's countenance. One of the extraordinary things that astonishes a stranger here, is the immense burdens laboring men carry on

their backs. They have a kind of saddle, suspended from the shoulders on which the packages are laid, and stooping forward they march off with the orderly pace of a camel. I met one with a barrel of new rum on his back, lettered *Boston manufacture*.

CONSTANTINOPLE.

After leaving Smyrna, the passage through the Dardanelles was delightful beyond any thing in the whole course of my voyagings in foreign lands. We were but a few miles from land on either side, and every island, every promontory and inch of terra firma above water, was classical ground:—the plain of ancient Troy—Mount Ida—the great mounds over the remains of Achilles, Petroschus, Aeneas, and Hecube—each of which mounds would yield, I doubt not, materials for a dissertation of great interest to the archæologist, were they explored—for they remain, within, precisely as they were left by those who made them. Without recounting the particulars of the side scenes—the Hellespont, where Leander swam across to Hero—or the phases of character in the vessel, where there were praying Turks, smoking Arabs, veiled beauties, enveloped in large white sheets, that no man should see them; Greeks in such breeches as are seen no where else; slaves, soldiers, officers, dervishes, monks; Germans, Italians, English and French, all starting at each other as oddities both in physiognomy and dress—I must come directly to the business of stating that I am now writing in Constantinople.—No descriptions of the beauty of the scenery, the grandeur of the appearance on approaching the Golden Horn from the sea of Marmora, or the loftiness of the Mosque of St. Sophia, comes up to the real impression the first sight of the imposing array of public and private edifices makes on the mind. I shall not think of attempting any thing like a narrative of what is to be seen or what I have examined. The Turks never take a census, therefore the population of Constantinople cannot be ascertained; yet it is conjectured to stand in the neighborhood of 850,000, and perhaps there may be more. The city is far superior, within, to what I had anticipated, from the relation of travellers, and from personal experience in most of the great cities belonging to the Ottoman empire, which I have ranged over. Most of the streets are narrow and crooked, but being up hill and down, they are drained of the waste water thrown into them from the dwellings. Rains, too, clear them of offal, that in Cairo, Jerusalem, Damascus, Alexandria, Rhodes, Cyprus, &c., &c., is a source of disease and perpetual offence. Some of them will admit of the movement of a carriage—but of all queer things, Constantinople coaches are the most absurd contrivances imaginable. They have no seats, but contain two persons, who sit on the floor facing each other, and are drawn by one horse, led by a driver. The body is carved and gilded atrociously. Horses, very plump and finely proportioned, are standing all the while at certain stations for hire. Donkeys are not patronized here, as everywhere else in the East. The water is alive with thousands of light, long, narrow boats, called caïques—pronounced ca-iks—appearing much as though they were made from a log. One man rows cross-handed, the voyager sitting flat down. There is no safety without resigning oneself to the direction given on stepping in, as they roll over instantaneously if a mismovement occurs. Most of the walking for sight-seeing is done in these boats. The bazars are so extensive—being miles upon miles in length, were they straightened into lines—that I have given over the intention of seeing them all. You travel hours together in narrow streets, lined with shops on either side, and covered over head by heavy arches—the light being admitted through glass windows. In all other Turkish and Arab bazaars, the streets are covered by mats, reeds, poles, and vines, as they could be procured. All the druggist wholesale dealers are together; and I verily believe they are a medicine-taking race, or it would be impossible that so many hundreds of these could

be sustained. Each one has a sign by which his particular stall is known, instead of his name. Some have a miniature ship, another a miniature mosque, a third the head of an animal, a fourth a mortar, a fifth a key, and so on. Then the shoemakers, silk twist dealers, sword and pistol merchants—the latter very numerous. Grocers made a feeble show, owing to the smallness of their stalls, and the exhibition of their stock in baskets. It is usual for pretty extensive dealers in many parts of Syria to keep all they have in straw baskets, or bag mats, quite exposed in the street, through the day. A five dollar customer would clear out the establishment, and perhaps make the owner's fortune. A capital of 10,000 dollars is incomprehensible to thousands of these kinds of merchants—for that sum, well buried out of the reach of the government harpies, would be thought an inexhaustible fortune for coming generations.

One very long bazar is occupied on one side by pipe makers exclusively—where you not only see more mouth-pieces than there are saints in the city, of amber, glass, and precious woods, but a perfect multitude of men, sitting on the floor near the edge of the street, and turning out more pieces with bow laths. They hold the point of the chisel with the toes of either foot, just as perfectly as we do with our hands. This education of the muscles of the feet, to give mechanics the advantage of four hands, instead of two, is an every day affair. I have often witnessed their expertness in using tools between the great and second toe, all over the parts of Asia which I have been viewing. Embroidery stalls are immensely numerous. All these people are fond of tinsel, lacework, and needle-skill on their clothes.—(To be continued.)
Boston "Medical and Surgical Journal."

(For the Herald.)

The Three Angels of Rev. 14th.

BY C. STOWE.

"Take up the stumbling block out of the way of my people."

(Concluded.)

The inquiry will now arise, if the reformation fulfilled the third angel, what event fulfilled the first and second? That these were events which previously prepared the way for the reformation, and acted the part of pioneers to the third angel, cannot be denied. To fix with precision upon the particular ones denoted by the prophecy, may, however, be more liable to dispute. To me it seems clear, that the first was fulfilled by the Waldenses and Albigenses, being commenced by Peter Waldo, in the twelfth century; and the second by Wickliffe and his followers, in the fifteenth; leaving about two centuries between the commencement of each of the three messages. "The everlasting gospel" was to be the prime agent in the work of reformation, as it was that alone which could reveal the character, name, and doom of "the Man of Sin," and also by its transforming influence, prepare the minds of men to resist and oppose his idolatrous claims, in the face of persecution and death. It is also generally admitted, that the preachers of those times gave more prominence to the judgment hour, and to the nearness of it, than more recent preachers have done. At any rate, the "everlasting gospel" was to be the prime agent in the work of reformation, as it was that alone which could reveal the character, name, and doom of "the Man of Sin," and also by its transforming influence, prepare the minds of men to resist and oppose his idolatrous claims, in the face of persecution and death. It is also generally admitted, that the preachers of those times gave more prominence to the judgment hour, and to the nearness of it, than more recent preachers have done. 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like the stars shone amidst this dismal night, the kingdom of the Redeemer could scarcely be said to have been manifest on earth." The history of this people from the days of Claude, (817,) to the time of Peter Waldo, 1160, is involved in obscurity. "The Latin Vulgate was the only edition of the Scriptures at this time in Europe; but that language was understood by scarcely one in a hundred of its inhabitants. Waldo translated, or procured some one to translate, the four gospels into French. This was the first translation of the Bible into a modern tongue, since the Latin had ceased to be a living language." "On the persecution of the disciples of Waldo, many of them fled into the valleys of Piedmont, taking with them the new translation of the Bible; others proceeded to Bohemia, and not a few migrated into Spain. This flight of the disciples of Waldo, was followed by consequences altogether different from the wishes of their persecutors. Favored by God, they spread abroad their principles, and multitudes became obedient to the faith. In the south of France, in Switzerland, in Germany, and in the Low countries, thousands embraced these sentiments. In Bohemia alone, it has been computed that there were not less than eight thousand of these Christians in 1315." Still this angel fulfilled his message only by propagating "the everlasting gospel." No attacks, as yet, were made upon the Papal Babylon, sufficient to weaken her power. It therefore accords with the first angel. "The year 1300, during the pontificate of Boniface VIII. may be regarded as marking the highest eminence, to which the Papal power ever attained. From this period the dominion of the Roman Pontiffs appeared to be gradually undermined." Twenty-four years after this date, John Wickliffe was born, who, together with his followers, made more vigorous attacks upon Babylon itself. "Some of these declared Rome to be mystical Babylon, and the Pope and Church there to be Antichrist."—"These heralds announced the fall of mystical Babylon, as the ancient prophets had done that of literal Babylon, long before the event."—Jer. 51:7, 8. And, certainly, they had their authority from the word of God. Their testimony therefore accords with that of the second angel. The historian says of Wickliffe, "He began to attack the monks—to oppose their irregularities—to inveigh against the superstitions of the times, and even aimed his shafts against the pontifical power itself." Another remarks: "Wickliffe, who was a strenuous opposer of the corruptions and usurpations of the Church of Rome, and from whom we are to date the dawn of the reformation in England, translated the whole Bible into the English language." His death is thus announced by Goodrich.

"The year 1387 was distinguished by the death of John Wickliffe, who, by his preaching and writings against the abuses of Popery, particularly against the supremacy of the Roman See—the worship of images—the invocation of saints—transubstantiation—indulgences, &c., gave a still severer blow to the authority of the Roman pontiffs, and prepared the way for the reformation, which was commenced by Luther in 1517." His biographer remarks, "Though many of his followers suffered martyrdom, yet he died in peace at Lutterworth, at a time when nothing seemed wanting to carry forward the work of the reformation, but the aid of a suitable leader." "He was afterwards declared to have died an obstinate heretic, his bones dug up from holy ground and contemptuously burnt." Cobham, John Huss, and Jerome of Prague, were burnt at the stake for disseminating his writings. "In 1408, in a convocation held at Oxford, it was decreed, by a constitution, 'That no one should thereafter translate any text of Scripture into English, by way of book, or little book, or tract; and that no book of this kind should be read that was composed lately, in the time of John Wickliffe, or since his death.' This led to great persecution." "In Bohemia, two hundred volumes of the writings of Wickliffe were committed to the flames by order of the Archbishop of Prague." "These measures, however, were far from having the desired effect.—On the contrary, the writings of Wickliffe abounded still more, and the Hussites became more and more numerous." "They were afterwards distinguished by the name of *United Brethren*. Their numbers soon became considerable," "so that churches were multiplied throughout Bohemia and Moravia." "Scarcely, however, were the brethren reduced to order, ere a terrible persecution arose against them.—The Catholic party compelled them to leave their towns and villages, even in the depth of winter. The sick were cast into the open fields. The public prisons were filled. Many were inhumanly dragged at the tails of horses and carts, and quartered, or burnt alive. Such as effected their escape, retired into the woods and caves of the country, where they held religious assemblies, elected their own teachers, and endeavored to strengthen and edify one another. Under Uladslaus, prince of Poland, the exiled brethren returned to their homes, and resumed their occupations. In subsequent years they took

such deep root, that it was impossible to extirpate them. In the year 1500, there were two hundred congregations of them in Bohemia and Moravia. From this time they experienced many vicissitudes, until Luther began the reformation in Germany, at which time, so exhausted and wasted were the churches, that they meditated a compromise with the Catholic Church; and actually wrote to Luther for advice on the subject." "Luther replied, exhorting them to firmness and constancy, assuring them that God in his own time would appear for their relief. In 1440, a few years previous to this last event, the art of printing was discovered; by which means, not only the Scriptures, but the writings of the primitive fathers, were soon spread abroad, which greatly conduced to expose the errors and superstitions of the Church of Rome, and to diffuse a knowledge of the true doctrines of the Scriptures among the ignorant thousands of Europe."

We have thus taken a brief retrospect of the Church during the twelfth and thirteenth centuries, gradually emerging from the deepest shades of moral darkness, and bearing with her "the everlasting gospel"—that lamp which was to give light "to every nation, kindred, tongue, and people," and to be a witness to all nations till the end should come. I say, *from the deepest shades of moral darkness*, for of the two centuries immediately preceding these, the historian says, "The tenth century was the leaden age of the Church—the darkest epoch in the annals of mankind." And "the eleventh century differed but little from the tenth." God had during this dark period preserved to himself a people in the secluded valleys of Piedmont, who were to be the messengers of "the everlasting gospel" to a benighted world; and raised up Waldo, and called him from his mercantile pursuits in France, to be a powerful leader in the work.

We have also found it in the middle of the fourteenth century a new impulse given to this work, in which an attack was made upon "Babylon that great city," by Wickliffe and his associates, and followed up by his successors for more than a century; and have now arrived at the period of the reformation commenced by Luther and others, and followed up in the sixteenth century, calling for a separation from the "beast" and his idolatrous appendages, and producing revolutions the most wonderful which have ever been experienced by the Church and its antichristian oppressor. Allusions have been made to the consequent sufferings of "the saints," in which were exhibited their "patience," endurance and constancy. And as this is added to the third message, so some of the most terrible of these persecutions were near the termination of, or immediately subsequent to, the Reformation.

In the massacre of the Huguenots (for instance), 1572, ten thousand perished. And within thirty years, it is estimated that not less than 800,000 Protestants were inhumanly put to death. That the events of the above periods did fulfil the messages of the three angels of Rev. 14th, can, I think, hardly admit of a doubt; whether I am correct in assigning to each its proper place and limits, or not. No events of a more recent date, in regard to "Babylon that great city," or to "the Beast" and his accomplices, can compare in character, magnitude, or duration, with those of the periods above considered, or with the nature of the prophetic predictions. And if this long struggle of the Church, against this antichristian abomination, is not contained in this 14th chapter, it is not to be found in the book of Revelation. But it would be very inconsistent with the manifest design of that revelation, to suppose that the beast and tyranny should be so distinctly described, as in the preceding chapter, and no estimations given of the conflicts of the Church during this eventful period, and of her emancipation from his despotism. But if the reformation from Popery is to be found in the prophecy, the 14th chapter is the appropriate place, and of an appropriate character. While on the supposition of a recent fulfilment, there is not only a want of adaptation to the events to which some have applied it, but it leaves a remarkable blank in the prophecy, to pass over all the conflicts of the Church during so many centuries, down to the time when that oppressor of the Church of Christ is about to be destroyed by the brightness of his coming.

NOTE.—The historical facts which are quoted in this article, have principally been derived from Goodrich's *Ecl. Hist.*, Blake's *Hist. Reader*, and Howard's *Biographical Sketches*. As the facts are extensively known, I did not think it necessary to encumber it with references to book, page, &c.

Acting and Feeling.

One of the notable characters brought forward by John Bunyan in his instructive and beautiful allegory, is a *Mr. Live-by-feeling*, and the reader will find that this *Mr. Live-by-feeling* is by no means one of the best of the disciples that appear on the pages of Bunyan. It is worthy of note that God, in his holy

word, commands men to *act*. He does not command them to *feel* thus and thus. If we act aright, we shall, in due time, have as much comfortable feeling as God sees for our good. But if we do not act aright, then we cannot, and we ought not to have comfort in our hearts. God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will bless thee, and thou shalt be a blessing." Abraham "obeyed, and he went out, not knowing whither he went." Was he carried by a tide of joyful feeling from Ur of the Chaldees to the land of Canaan? No. It was doubtless a sore trial. He loved his native land. There he had first become conscious of existence. There were the graves of his forefathers, and there were the pleasing associations of his early life. But God has commanded, and however great the trial, Abraham will obey. Behold him standing on the summit of Mount Moriah. God had said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering on one of the mountains that I will tell thee of. And Abraham rose up early in the morning, and clove the wood for the burnt-offering, and took Isaac his son, and rose up, and went unto the place of which God had told him." Was he carried along by a flood of joyful feeling? or, was the trial so heavy, that it was like to crush him into the earth, at every step between his home and that mountain-top? Behold him now, standing by the altar which he has built. He has laid the wood in order. He has bound Isaac his son, and laid him on the altar upon the wood. He has stretched forth his hand, and taken the knife to give the fatal blow. God has interposed, "Abraham! Abraham! lay not thy hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." And Abraham lifted up his eyes, and beheld, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering instead of his son. An affecting and instructive type that another bleeds in our room—another is offered on the altar of justice in our stead, and in virtue of his offering we, who like Isaac, were sentenced to die, are set free. Behold Abraham standing by that altar, where the sacrifice is consuming instead of his son. He calls the name of the place "Jehovah-jireh." In the mount the Lord shall be seen, that is, when troubles swell mountain high. Dr. Watts gives it thus:

"Just in the last despairing hour,
The Lord displays delivering power;
The Mount of danger is the place
Where we shall see surprising grace."

And the angel of the Lord called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Behold Abraham now, as he takes Isaac by the hand, then joyfully clasps him to his bosom, and weeps in rapturous ecstasy in view of the exceeding richness of the goodness of God. See him going down that mountain on his return home: he has with him the renewed, the divinely precious covenant promise of God. He has with him also his beloved Isaac, restored "from the dead, in a figure," and now dearer to him than ever, and he is going home to tell to Sarah and all the family these renewed manifestations of the "God of glory." Is he not now the happy man? Yes. He has obeyed the command of God. Even when the trial was great, he has obeyed. And now he has peace of conscience, and the smile of God, and the witness of the Spirit. But, had Abraham stood still, when the command was given, and refused to take a step in the way of holy obedience, would he have received these comforts of religion? Go thou and do likewise. Follow the Lord in the way of holy obedience, and God will bestow the comforts of religion in due time.

N. Y. Evangelist.

God's Word not the Occasion of Men's Different Creeds.

So many and conflicting are the sentiments which men pretend to derive from the Scriptures, that many find in them an excuse for believing and obeying nothing of the Word of God. And were this difference owing to a real obscurity of the Bible—were it really difficult or impossible for an honest mind to find the truth in the Bible, he would have an excuse for his unbelief of it, and it would be unjust for God to say, "He that believeth not shall be damned." That threatening levelled at unbelief assumes, that the gospel is plain enough, and level to the capacities of common minds, and that errors and differences of opinion about it have their cause, not in the revelation itself, but in men's unwillingness to receive it as it is,

and in the vicious biases of the mind, resulting from the blindness in the heart.

It is natural for men to fancy, that if there were a living oracle, to which they might appeal to solve all questions that might arise—one that could speak by inspiration, and give infallible truth respecting doctrines or duties, there would be none of these differences; but all would be found embracing the same truths. But this is a great mistake. Once the church had not one, but a whole college of apostles, who all taught the same infallible truth, and to whose decision Christians might personally refer every question of doctrine or duty.—But did this advantage exclude all differences of opinion? Or did all professing Christians acquiesce in their dictation? The fact was far from this. Men treated inspired truth then just as they do now. Paul found himself as much opposed by false teachers when he taught in person and spoke by inspiration, as he is now opposed by false teachers in his teaching through his Epistle to the Romans and to the Galatians. Now, men who have any favorite point to carry, will sooner deny the inspiration of Paul than receive the doctrines as he has taught them.—And so it was with the false teachers among the Galatians.

The fact is, inspired truth, as God has taught it, is uncongenial to what is perverse in the human mind. And it is this perversity of man, rather than any obscurity of the Divine Teacher, that leads men astray, and begets such a variety of conflicting creeds. Hence Paul counts heresies among the works of the flesh, and classes them with adultery, fornication, witchcraft, murder, drunkenness, and the like, as being in the same sense criminal. Let not then the sins of men be imputed to the Word of God.

Still it will be asked—What shall the poor man do when he sees so many learned and apparently godly men, so divided in sentiment about the teaching of the Bible? On which of them shall he rely for his guides? We answer—Upon none of them. In the Bible God opens before him a document which he himself may understand, unless he himself is misled by the same perversity of heart, which has led astray the wise and prudent. And if he is thus misled, the fault is his own. God speaks to him in plain language, and he wants only an obedient heart to interpret for him. Let him begin his study of the Word of God with a consciousness that the heart's depravity is the spring of fundamental errors, and with a purpose to obey the truth so far as it is discovered; and then the Gospel scheme of doctrine will rise clearly to his view.

Puritan Recorder.

Living Epistles.

The lives of sincere and faithful Christians furnish the best recommendations of the gospel. This living epistle attracts universal attention. "It is known and read of all men." The Christian, when he goes out, may leave his Bible on the shelf, and no eye may see it till he returns again. But he takes his character with him, and the scrutinizing glance of a thousand eyes may be upon him before he revisits his home. He is a "spectacle to angels and to men." He is continually unfolding his personal character, and exhibiting the spirit of his religion to the world. And there is an inquisitive, penetrating eye fixed upon him, and he says nothing and does nothing, but it constitutes a page in the epistle, known and read of all men with whom he has intercourse. If he possess an humble, self-denying spirit, friends and enemies will know it. If he have faith to raise him above the world, and to give him the victory over it, that will be known too. If Christ be the object of his supreme affection, and the welfare of immortal souls awakes the solicitude of his mind, that also will be seen. If he be a man of prayer, it cannot be concealed. The Christian is a walking, living commentary on the Scriptures. He is constantly interpreting and inculcating their truths upon all around him, and the minds of men are awake to read the lessons which he imparts. Many are looking to have him confirm their scepticism, and embolden them in a rejection of the gospel. They watch for his halting. They are glad to have occasion to read, in this living epistle, a page that shall strengthen their doubts of the truth of religion, and dissipate the gloomy but well-grounded fears which they have of a suffering eternity.—All fix their eyes upon him, and is every moment either impairing or deepening the impressions which divine truth has made upon the hearts of sinners.

In most communities there may be found some who cannot read a letter written on paper: there are none, however, who cannot read one written on the fleshy tables of the heart. Whoever has eyes and reason, whether he have any learning or not, can read the letters of commendation of the gospel as written in the lives of Christians. The old and the young, the learned and the ignorant, all classes, know enough to pick out a Christian from the mass of society, and to form a right opinion of his character.—

And although there is a strong and almost invincible propensity in many unregenerate men to exclaim against religion, under all circumstances, yet the light of a pure and holy example is such as to make friends of reason and conscience everywhere. Some men are indifferent to books; they will not read them, let them be ever so interesting and instructive.—And as to the Bible, the best of books, there is an absolute aversion in the minds of unregenerate men to what it contains. This leads many of them to decline all intercourse with the heavenly oracles, and the Bible is a book which they never open from month to month. The daily walk and conversation of the Christian, however, is a book which he cannot use in this way. He cannot get rid of it; and one would think he had no aversion to study it, who observed how many hard and scandalous sentences he picked up out of it in the course of a year. There is no better evidence of the interest which he takes in pursuing this book, than we have in the accuracy and minuteness with which he is observed to have noted every fault and blemish in the Christian character. He will refer to these as evidences against religion, with more familiarity, and often with far greater interest, than the Christian does his Bible for proof of his faith. He knows, for it is written in imperishable characters on the tablet of his memory, when the Christian violated the Sabbath, when he spoke unadvisedly with his lips, when he overreached his neighbor, when he cast off the fear of God, and subordinated the interests of religion to his own gainful pursuits. He has marked all the grosser aberrations of his conduct, and abated just so much from the importance and vitality of his religion. This note-taking is going on every day, and among all classes, and the Christian's life becomes in this way "an epistle known and read of all men."

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

John Huss, sworn.

This witness confirmed the testimony of the Emperor Sigismund, which, as it is noticed before, is omitted here. There was, however, a remarkable expression he uttered while burning, which the Emperor omitted. It was his answer to the last question, which is here set down.

Q.—Did you not address yourself when at the fire to some of the Popish clergy who were present, and make use of some expressions that were thought to be remarkable?

A.—I did speak to them after the fire was kindled. I said among other words, "Ye shall answer for this an hundred years hence, both before God and me." And also, "You roast a goose now, but a swan shall arise whom you shall not be able to burn as you do the poor weak goose." These expressions were then remarked, and a century after were thought very remarkable, because Huss, in the Bohemian language, signifies a goose, as Luther does a swan; and just an hundred years after, Luther appeared, and gave the prisoner a deeper wound than he ever received before, yet he could not burn Luther.

Jerome of Prague, sworn.

This witness also confirmed the testimony of the Emperor Sigismund, which is here omitted, and only the latter part of his examination recorded.

Q.—When you was brought before the Council of Constance, what examination did you undergo?

A.—I was not allowed a hearing. They exclaimed on all sides, "Away with him, burn him, burn him!"

Q.—Did they proceed to burn you immediately?

A.—No. I was confined full ten months in a loathsome prison, and such was my weakness, that one day I was persuaded to recant; but when taken before the Council I revoked my recantation, and opposed the authority of the prisoner as far as I was able. I was then condemned as a relapsed heretic to be burnt to death. Immediately they dressed me in a paper cap, ornamented with flaming devils, and led me to the place of execution. When the cap was placed upon my head, I said, "The Lord Jesus Christ, when he suffered death for me, a miserable sinner, wore upon his head a crown of thorns, and I, for his sake, will cheerfully wear this cap." When I was bound to the stake, the executioner went behind me to kindle the fire. I was so strengthened by the Lord, that I said to him, "Come here, and kindle it before my eyes, for I had not come hither if I had been afraid of it." The fire was now kindled and the flames surrounded me, while my soul was filled with such heavenly courage, as greatly astonished the beholders. My Sovereign Lord

the King now appeared in sight, and by a special celestial guard, I was rescued out of their hands. The last words they heard me speak were: "In these flames, O Christ, I offer up my soul to thee;" and because I disappeared out of their sight, they spread the report that they saw me burnt to death. This was in the year 1416, on the 30th day of May.

Jerónimo Savonerola, sworn.

Q.—Have you not been employed by our King, to preach the gospel in Italy since you was a Dominican Friar?

A.—I have endeavored to proclaim the glory and freeness of our King's grace to my benighted countrymen, and to the glory of his name my labors were blessed with success.

Q.—Will you relate to the court what you knew of the prisoner during your residence in Italy?

A.—I will. When I knew him, he as usual continued to change his name at different times. But when I took most notice of him, he called himself by the title of Alexander VI. The life and actions of the prisoner by this name, evidently showed that he was a Nero indeed.—The crimes that his most deluded followers have imputed to him, clearly prove that he was destitute of every virtuous principle, regardless of decency, and hardened against the very feeling of shame. There is upon record a list of undoubted facts, which for their number and atrocity, are sufficient to render him, by the name of Alexander VI., odious and detestable, even to such as have but the smallest tincture of morality or humanity.

It is well known that the prisoner always made a profession of sanctity, even when his conduct was the most infamous. He therefore claimed the title of his Holiness, while living in all manner of wickedness. And though he declared that the office of his priesthood was too sacred to admit either himself or any priest to have a lawful wife, he, with them in general, was living in fornication and adultery. He, therefore, to my own knowledge, only during the time he went by the name of Alexander VI., had, by one concubine, with whom he lived several years, four illegitimate sons, among whom was the infamous Cæsar Borgia, who followed his father in every wickedness and abomination. A daughter, named Lucretia, was likewise among the number of his spurious offspring.—And his only aim was to load them with richness and honor in contempt of every obstacle, which the demands of justice and the dictates of reason laid in his way.

Thus he went on in his profligate career, until the year 1503, when he took, by a providential mistake, some poison which he and his wicked son had prepared for others, who were obstacles in the way to their ambition. The poison had so much effect, that it disabled him, by this name, from pursuing the same course, when his old antagonist, Mr. Death, constrained him to assume a new title. During my residence in Italy, I preached against the luxury, avarice, and debauchery of the Roman clergy in general, and of the tyranny and wickedness in particular, of the prisoner and his son Cæsar.—I also wrote a book, entitled "The Lamentations of the Spouse of Christ, against False Apostles; or an Exhortation to the Faithful, that they would pray unto the Lord for the Renovation of his Church." The prisoner then excommunicated and imprisoned me, and after being most cruelly tortured, I was chained to a stake and burnt on the 23d of May, 1498, in the 46th year of my age. I have not seen the prisoner from that day to this, until I now see him at the bar.

Roger Acton, John Beverly, and John Brown, sworn.

These witnesses testified that they, together with others, rejected the prisoner's authority, during the time they lived in London. That they frequently met in the field, called St. Giles' Field, in the night, for prayer and social worship. That in the year 1412, on one night they were seized by his order, and in the said field were all (in number thirty six) hanged by the neck, and fires kindled under them, with intent to destroy them as heretics and traitors.

Martin Luther, sworn.

When this witness appeared, the people were very anxious to be gratified with a sight of the old Reformer. The prisoner, however, did not seem to enjoy any satisfaction in viewing him upon the green cloth; on the contrary, he hung down his head, gave him a malicious look, and appeared much confused.

Q.—Where was you born?

A.—I was born at Isleben, in Saxony, on the 10th of November, in the year of our Lord 1483.

Q.—Look at the prisoner. Do you know him?

A.—I do; and I believe he recollects me.—When I knew him at Rome, he went by the names of Pope Alexander VI., Pius III., Julius II., Leo X., Adrian VI., Clement VII., and Paul III.

Q.—Was you not once one of his priests?

A.—I was. I was called a Monk of the order of St. Augustine, and Professor of Divinity at Wittemberg. But though I was his deluded slave, yet I was never so happy in his service as others appeared to be. I shall long remember, that when I was at Rome, how awfully devoted I was to despotic laws, although I derived no solid satisfaction in my own breast for my obedience to them. There is at Rome, placed in one of the churches, a (pretended) very holy, and celebrated staircase, consisting of twenty-eight steps of marble, said to be taken from the house of Pontius Pilate, and which Christ is reported to have ascended and descended several times. These steps can only be ascended kneeling; and so blinded was I and thousands by the prisoner, that to crawl up these stairs was thought to be one of the most meritorious actions that could be performed.

At the bottom of these steps, are frequently seen ten or twelve carriages of the first people of Rome, waiting to perform their duty. Up and down these very stairs I have often crept, but without that pleasure which ignorant devotees find in this ridiculous ceremony. For although I was then unacquainted with our beloved Sovereign, yet some words that I had read of his, seemed continually resounding in my ears, which led me to be dissatisfied with what I did. The words were: "The just shall live by faith."

Previous to the year 1517, the Lord was pleased to enlighten my eyes to discover the lawful government of our Lord the King, by the reading of his own word. But being surrounded by bigotry and superstition, and retaining too much of my former ignorance, I scarcely knew how to disentangle myself from his service. However, in the year 1517 an opportunity offered to unfold, as far as I then discovered, my views of the truth.

The prisoner had now set up the money making trade of selling pardons and indulgences, and had published a catalogue of his wares.—These were distributed by his agents, with every possible addition, to excite the attention and pick the pockets of such as were duped by him. One John Tetzel, a Dominican Friar, had been chosen, on account of his uncommon impudence, by Albert, Archbishop of Mentz and Magdeburg, to preach and proclaim in Germany these infamous indulgences, and to promise the pardon of all sins, however enormous, to all who were rich enough to purchase them. This frontless monk executed his iniquitous commission with matchless insolence, indecency, and fraud.

Unable to smother my indignation at the insult offered to my lawful Sovereign, King Jesus, I raised my voice against this most abominable traffic, and on the 30th of September, in the year 1517, did publicly at Wittemberg, in ninety-nine propositions, condemn the whole, as diametrically opposite to the laws and statutes of Christ Jesus. Many in Germany had long groaned under the iron sceptre of the prisoner, and grievously murmured against the extortions of his tax-gatherers, who daily put in practice various stratagems to fleece the rich and grind the face of the poor. Many of these gladly received the declaration I made of the all-sufficiency of Jesus and his atoning blood, and consequently despised the pardons and indulgences offered for sale by Tetzel and the Dominicans.

The alarm of controversy was now sounded, and Tetzel himself immediately appeared against me, and pretended to refute what I had declared, in two discourses he delivered when he was made a Doctor of Divinity. In the following year two famous Dominicans, Sylvester De Priero, and Hoolgstart, rose up against me, and attacked me at Cologne, with the utmost violence. Their example was followed by another, named Eckius, a celebrated professor of Divinity at Ingolstadt, and one of the most zealous supporters of the Dominican order. I was enabled to stand my ground against their united efforts, and the more I disputed with them, the more I was convinced that truth was on my side. At first the prisoner, then called Leo X., seemed to view the controversy with total indifference, as he thought the poor, insignificant monk was not worth his notice.

At length the Emperor informed him of what was likely to follow my labors in Germany, when he summoned me to appear before his tribunal at Rome. But the Elector of Saxony, Frederic the Wise, pretending that my cause belonged to a German tribunal, this summons was superseded. I was ordered to justify my conduct before one of his Cardinals, named Cajetan, who was at the time his Legate, at the Diet of Augsburg. This man was my decided enemy, a friend of Tetzel, and a Dominican, yet I repaired to Augsburg in October, 1518.—But had I even been disposed to yield to the prisoner, this imperious Legate was of all others the most improper to obtain my submission. He, in an overbearing tone, desired me to renounce my opinions, without ever attempting to prove them erroneous; and insisted on my immediate obedience to the Pontiff's commands.

I could never think of yielding to terms so unreasonable in themselves, and so despotically

proposed; and as I found my judge and adversary inaccessible to reason and argument, I left Augsburg immediately. The prisoner then published a special edict, "commanding his spiritual subjects to acknowledge his power of delivering from all the punishment due to sin and transgression of every kind." As soon as I perceived this public decree, I repaired to Wittemberg, and on the 28th day of November appeared from him to a General Council. After this the prisoner appeared to think that Cajetan was not a proper person to reconcile me to him, and he resolved to employ one more moderate and insinuating. Accordingly one Charles Miltitz, a Saxon knight belonging to the court of Rome, was delegated by him to make a second attempt to restore me. This new Legate was, therefore, sent into Saxony, to present to Frederic the Golden Consecrated Rose, and to treat with me about a reconciliation.

Q.—Did not Cajetan make use of some very awful expressions to prove the power of the prisoner to pardon sin, &c.?

A.—He did. He said, among many other absurd expressions: "That one drop of Christ's blood being sufficient to redeem the whole human race, the remaining quantity that was shed in the Garden and upon the Cross, was left as a legacy to the Church, to be a treasure from whence indulgences were to be drawn and administered by the Roman Pontiff!" The prisoner had published the same before in one of his decretals, when he was known by the name of Pope Clement VI., which is called, and that justly, for more reasons than one, Extravagants.

Q.—Do you recollect what arguments Miltitz made use of to persuade you to return to the prisoner's authority?

A.—I do. He first proceeded to demand of the Elector that he would either oblige me to return to the obedience of the See of Rome, or withdraw his protection from me. But, perceiving that he was received by the Elector, with a degree of coldness bordering on contempt, and that the cause for which I pleaded was too far advanced to be destroyed by the effects of mere authority, he had recourse to gentler methods. He loaded Tetzel with the bitterest reproaches, on account of the irregular and superstitious means he had employed, for promoting the sale of indulgences, and attributed to this miserable wretch all the abuses I had complained of.

Tetzel, on the other hand, burdened with the iniquities of Rome, tormented with the consciousness of his own injustice and extortions, died of grief and despair. I confess I was so affected by the agonies of despair under which this unhappy rebel labored, that I wrote him a pathetic letter. And I knew in a degree the freeness and fullness of our King's grace, to pardon the vilest traitor upon earth, I endeavored to the utmost of my power to beseech him to be reconciled to our Lord the King. But it produced no good effect, for as he lived, so he died, a great traitor to the Government of heaven. His infamy was perpetuated by a picture placed in the Church of Penna, in which he is represented on an ass, selling indulgences to a deluded multitude.—(To be continued.)

Is Christ in You?

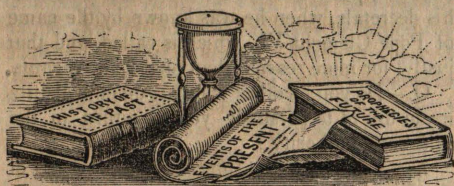
If Christ be in you, there is evidence, and you may know it. It is worth knowing. It demands a sincere and searching examination. Anxious to avoid anything that might look controversial, nothing will be said of assurance of faith. Faith is a loving looking to Jesus.—Whether a man may have faith—may be a Christian—without knowing it, we do not say. We do say, if you search, and it is there, you cannot fail of finding it. The duty enjoined we are bound to comply with. We are urged by the profitable nature of the exercises even. Behold the greatness of the discovery! Some have a difficulty in knowing the signs of conversion, and say that Paul had difficulties of the same kind. The last is an assumption.—But, in order to set you in the right course, we purpose a question and offer a suggestion.

1. Can the time and manner of your great change be ascertained? Have you any suspicions about the fact? This should at once arouse you. To be created anew is not so slight a matter as to escape observation. It did not escape observation in heaven; angels rejoiced. It should not on earth. Look back! Look back! When left you the broad road to take the narrow path? Speak, for there was a turn. Alas! can it be that you turned not? We press not for day or date, although there is a point of time in every Christian's life before which he was a reprobate, after which he was a new creature, and the moment is often known to the creature as soon as to God. I speak not of the moment, but of the whole season, from the awakened conscience, until little by little you have been led to Jesus, and made one of his. Have you such a season? We ask not out of curiosity but for your soul's sake. Your soul has it in remembrance. Look back! Think of your aspirations then! How have

they been fulfilled? The soldier, covered with glory, delights to think and talk of his enlistment under his noble captain—the scholar to tell of his consecration to his favorite pursuit.—My brother, Jesus is your captain; the Scriptures your text-book.

2. But I offer a suggestion. Finding yourself in him, should you be so happy—never rest on that. It is not your confidence; it may be, nay, it should be, your encouragement. It should spur your flagging zeal. Turn to the recollection; dwell on the fact. I knew him *then*, I know him *now*. Examine your present as well as your past; *now*, now alone, will give you confidence. If you are in him now, take courage. There need be no uncertainty. Surely you are not so mad as to wish to be uncertain about it. Away with your false humility! How sadly you disparage the grace of God.—You may gaze and wonder at those who move in heavenly orbits, but where are you? To know the *fact*, to feel the encouragement, is not all. Secure the foundation, secure it at once, and once for all; then leave it. Waste not your life on the lowest story; up with the building! follow on to know the Lord. Onward, onward! darkness and despair may threaten; take courage; go forward in God's name.—You can never be worse than Israel, with the Red Sea before and the Egyptians behind.

Dr. Candlish.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 12, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

"THIS IS NOT MY HOME."

These were the last words of a dear young friend, Miss ELIZABETH F. M.—, an amiable, modest, and intelligent young lady, aged 20, a teacher of youth, and one of a class of fourteen of corresponding age, whom it has been our privilege to meet on each Sabbath morn, for the last thirteen months, and to converse with respecting the words of eternal life. Constant and punctual in her attendance, and attentive and interested in the subject of the respective lesson, her presence had become to be looked for as a matter of course. When on the first of June, we parted from the class to be absent a few weeks, there was no one we less expected would be summoned hence than her. The bloom of health on her cheeks, indicated no soon sundering of the ties of life; and the elasticity of her step gave no token of her being soon a tenant of the tomb. On our return, two Sabbaths since, her seat was vacant in the class. She was kept at home by an attack of ague in the face, from which no danger was feared. On Monday she had a tooth extracted; and soon after, that most terrible of diseases—a disease which so often baffles all medical skill—malignant erysipelas, set in, attacking the affected parts, and ere the morn of the next Saturday night, she was no longer of earth. Not hearing of her illness till three hours before her decease, and then the progress of disease having deprived her of the power of connected conversation, we could not converse with her as we could wish; but the decided yes, and no, the warm pressure of the hand, with the full possession of her mind, gave cheering evidence that she knew in whom she had believed; that knowing as she did, that she was passing through the valley of the shadow of death, she was sustained by the promises of God, and could implicitly rest on the arm of her SAVIOUR, putting all her trust in him, and realized that it was better to depart hence and be with CHRIST. Not a murmur had escaped her lips during her short and severe sickness. She had confessed herself in God's hands, and fully resigned to his will—saying, "Mother, don't cry, I am going to a better land." And then a few minutes before breathing her last, she was able to exclaim, "This is not my home," and soon after fell asleep in Jesus.

During years spent in teaching, and for years having had the charge of classes of young ladies in the study of God's word, we had never before stood by the side of the remains of one whom in the day, or Sabbath School we had been permitted to instruct. Standing thus for the first time, what a sense of the responsibility, resting on a teacher, rushes over us. In the present case, having given her heart to God and professed him to the world before we knew her, and then living the life of a Christian and dying the

death of the righteous, we had no unpleasant reflections to make. But suppose one who had sustained the same relation had gone home unprepared, what teacher could fail to ask her or himself, if all had been done that might, that should have been done, to win that heart to CHRIST? Has no ill-timed remark ever driven away a serious impression? Has no opportunity been misimproved, when a few simple words would have won a soul to CHRIST? Has the wisdom of the serpent and the harmlessness of the dove always been combined, in unfolding the preciousness of a SAVIOUR'S dying love? Has there been nothing to repel, and everything to attract to the study of the Sacred Oracles? Have the teachings of inspiration ever been so presented that God has been honored, and the study of the Bible been made pleasing? Have the weakness and the nothingness of fallible man, at all times been made to give place to the mercy and grace of God? Has the SAVIOUR been sufficiently exalted, and humanity enough abased? Has man's necessity and God's compassion been enough contrasted, so as to induce an ever realizing sense that God is a present help in every time of need; that his ear is ever open to hear our cry; and that the Holy Spirit worketh in us to will and to do according to His good pleasure? Has God ever been shown to be a God near at hand, and not one afar off, so as to beget a desire in the unrenewed heart to put an unreserved trust in Him, to entertain sincere repentance for the past, and an humble trust for the future?

Man is so frail and erring; his best endeavors are so liable to be ill-timed and out of place, and to tend more to create a distaste for the study of the sacred word than to make it pleasing and attractive, that questions like the foregoing may be well asked by him who presumes to teach others. And whether he dispense the word from the sacred desk, or in the more humble, though not less responsible situation of Sabbath School teacher; or whether he write for the religious press, he should ever feel that he is touching strings which will vibrate to all eternity; and that therefore, he may not seek ease or amusement, but must so teach as one who must give an account to God for the influence he is permitted to exert on others.

"This is not our home." If we realized this more, how less a place would the things of time fill in our minds than now. We know, indeed, that the Master may rise up at any moment—that the coming of the Lord draweth nigh, also that death is ever liable to overtake us unawares; and yet how few realize as they should that our home is elsewhere. The care we bestow on the things of the morrow, the eagerness we seek our daily bread, will indicate that we think too much of earth. And we need constant admonitions that this is not our home. All are too much inclined to put far off the evil day, and to unduly regard the present. In a cloudless sky we look not for the thunder's sudden crash. So when our life blood courses vigorous through our veins, death seems not particularly nigh, and the Advent may not be the next moment; and thus we forget the future, looking more for premonitions of expected events than for the events themselves. Those in the bloom of youth, and with the early strength of maturity invigorating their frames, are more inclined to enjoy the present, than are older classes, and therefore there is seemingly more need of continual providential interposition, reminding them of their own mortality, than in the case of others. How pointedly has God thus spoken to the young ladies of the congregation of which she who is here alluded to was a member! Within two short months, one after another of their number, making six of a corresponding age, have been touched by the finger of death, and their fair forms have crumbled into dust!

Death in other forms has visited the same society. Four weeks since, a stranger entered the house of one of their number, a physician, seeking medical aid. The hospitalities of the house were granted to him, and before the day closed, in the presence of the mother, he seized their only child, a little fair haired girl of four or five years, and before she could interpose, nearly severed its head from its shoulders.—The mother in attempting its rescue, was badly wounded in the hand; and the stranger, a lunatic, completed his work of destruction by cutting his own throat—dying on the spot. On Saturday last, a lad of thirteen, bathing with his mates in TOWNSEND'S pond, waded beyond his depth and was drowned.—His father, at work in Fitchburg, all Friday night troubled in his sleep and tossed to and fro on his bed by discordant dreams, changes his purpose of remaining there till Saturday night, and returned in the morning—giving those he left as a reason that "something is going wrong at home." He returned to find his only son, who was joyous in the buoyancy of youthful spirits, when he took the ears to come, a corpse. The premonition of "something wrong at home" proved not unfounded.

Such providences are needed to remind us that this is not our home—that here we are strangers and pilgrims, mere sojourners. Our home is elsewhere;

we look for it in that city which hath foundations, whose builder and maker is God. There the wicked cease from troubling, and the weary find rest. There sickness dims not the lustre of the eye; it causes not the bloom to fade upon the cheek. Death there finds no entrance: the elastic step is never palsied by its touch, and fair forms will never crumble into dust at its approach. There no mourners go about the streets; and tears from every eye are wiped away.—"The inhabitant shall not say, I am sick; the people who dwell therein shall be forgiven their iniquity." Would we but realize, that

... "there waiteth at the end
Such a home, and such a Friend,
Such a crown, and such a throne,
Such a harp of heavenly tone,
Such companions, such employ,
Such a world of hallowed joy,"

we should not need these admonitions from the invisible world where the greater portion of the family have already gone, to tell us "this is not our home." But with the eye of faith upturned, we should look to Jesus, the Resurrection and the Life, and long for the dawning of that day, when particles of crumbled dust shall each their fellows seek, and the endeared forms of children, parents, companions, and friends of every name, shall be restored to immortal youth, and united forever in that eternal home.

B.

THE FAMILY LIFE.

THEY live by faith. Thus they began, and thus they are to end. "We walk by faith and not by sight." Their whole life is a life of faith. Their daily actings are all of faith. This forms one of the main elements of their character. It marks them out as a peculiar people. None live as they do.

Their faith is to them "the substance of things hoped for, the evidence of things not seen." It is a sort of substitute for sight and possession. It so brings them into contact with the unseen world, that they feel as if they were already conversant with, and living amongst, the things unseen. It makes the future, the distant, the impalpable, appear as the present, the near, the real. It removes all intervening time; it annihilates all interposing space; it transplants the soul at once into the world above.—That which we know is to be hereafter, is felt as if already in being. Hence the coming of the Lord is always spoken of as at hand. Nay, more than this, the saints are represented as "having their conversation in heaven;" as being already "seated with CHRIST in heavenly places," (Eph. 2:6,) as "having come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born who are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."—Heb. 12:22. The things amid which they are to move hereafter are so realized by faith as to appear the things amid which they are at present moving. They sit in "heavenly places" and look down upon the earth, with all its clouds and storms, as lying immeasurably far beneath their feet. And what is a "present evil world" to those who are already above all its vicissitudes, and breathing a purer atmosphere?

Such is the power of faith. It throws back into the far distance the things of earth, the things that men call near and real; and it brings forward into vital contact with the soul the things which men call invisible and distant. It discloses to us the heavenly mansions, their passing splendor, their glorious purity, their blessed peace. It shows us the happy courts, the harmonious company, the adoring multitudes. It opens our ears also, so that when beholding these great sights we seem to hear the heavenly melody, and to catch the very words of the new song they sing, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5:9. It moreover points our eye forward to what is yet to come; the coming of the Lord, the judgment of the great day, the restitution of all things, the kingdom that cannot be moved, the city which hath foundations, whose builder and maker is God. While thus it gives to things invisible a body and a form which before they possessed not in our eyes; on the other hand it divests things visible of that semblance of excellence and reality with which they were formerly clothed. It strips the world of its false but bewildering glow, and enables us to penetrate the thin disguise that hides its poverty and meanness. It not only sweeps away the cloud which hung above us, obstructing our view of heavenly excellence; but it places that cloud beneath us, to counteract the fallacious brightness and unreal beauty which the world has thrown over itself to mask its inward deformity.

Thus it is that faith enables us to realize our true position of pilgrims and strangers upon earth, looking for the city which hath foundations, whose builder and maker is God. It is into this that we are introduced by faith at our conversion. For what is our conversion, but a turning our back upon the world,

and bidding farewell to all that the heart had hitherto been entwined around? It is then that like ABRAHAM we forsake all, and go out not knowing whither. Old ties are broken, though sometimes hard to sever. New ones are formed, though not of earth. We begin to look around us, and find all things new. We feel that we are strangers; strangers in that very spot where we have been so long at home. But this is our joy. We have left our father's house, but we are hastening on to a more enduring home. We have taken leave of the world,—but we have become heirs of the eternal kingdom, sons and daughters of the Lord Almighty. We have left Egypt, but Canaan is in view. We are in the wilderness, but we are free. Ours is a pathless waste, but we move forward under the shadow of the guardian cloud. Sorrowful, we yet rejoice; poor, we make many rich; having nothing, we yet possess all things. We have a rich inheritance in reversion, and a long eternity in which to enjoy it without fear of loss, or change, or end.

Walking thus by faith, and not by sight, what should move us? What should mar our joy? Does it not come from that which is within the veil; and what storm of the desert can find entrance there?—Our rejoicing is in the Lord, and he is without variableness or shadow of turning. We know that this is not our rest; neither do we wish it were so, for it is polluted; but our joy is this, that JEHOVAH is our God, and his promised glory our inheritance for ever. Our morning and our evening song is this, "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot: the lines have fallen unto me in pleasant places; yea, I have a goodly heritage."—Psalms 16:5.

Why should we, then, into whose hands the cup of gladness shall ere long be put, shrink from the vinegar and the gall? Why should we, who have dearer friends above, better bonds that cannot be dissolved, be disconsolate at the severance of an earthly tie? Our homes may be empty, our firesides may be thinned, and our hearts may bleed; but these are not enduring things; and why should we feel desolate as if all gladness had departed? Why should we, who shall wear a crown, and inherit all things, sigh or fret because of a few years' poverty and shame? Earth's dream will soon be done; and then comes the day of "songs and everlasting joy,"—the long reality of bliss! Jesus will soon be here; and "when He who is our life shall appear, then shall we also appear with him in glory."

Shall trial shake us? Nay, in all this we are more than conquerors through him that loved us.—Shall sorrow move us? Faith tells us of a land where sorrow is unknown! Shall the death of saints move us? Faith tells us not to sorrow as those who have no hope, for if we believe that Jesus died and rose again, then also that sleep in Jesus will God bring with him. Shall the pains and weariness of this frail body move us? Faith tells us of a time at hand when this corruptible shall put on incorruption, and death be swallowed up in victory. Shall privation move us? Faith tells us of a day when the poverty of our exile shall be forgotten in the abundance of our peaceful, plenteous home, where we shall hunger no more, neither thirst any more. Shall the disquieting bustle of this restless life annoy us?—Faith tells us of the rest that remaineth for the people of God—the sea of glass like unto crystal on which the ransomed saints shall stand—no tempest, no tumult, no shipwreck there. Shall the want of this world's honors move us? Faith tells us of the exceeding and eternal weight of glory in reserve.—Have we no place to lay our head? Faith tells us that we have a home, though not in CÆSAR'S house, a dwelling, though not in any city of earth. Are we fearful as we look around upon the disorder and wretchedness of this misgoverned earth? Faith tells us that the coming of the Lord draweth nigh. Do thoughts of death alarm us? Faith tells us that "to die is gain," and whispers to us,—"what are you afraid of becoming immortal, afraid of passing from this state of death, which men call life, to that which alone truly deserves the name?"

Such is the family life—a life of faith. We live upon things unseen. Our life is hid with CHRIST in God, that when he who is our life shall appear, we may appear with him in glory. This mode of life is not that of the world at all, but the very opposite. Nevertheless it has been that of the saints from the beginning. This is the way in which they have walked, going up through the wilderness leaning on their beloved. And such is to be the walk of the saints till the Lord come. Oh! how much is there in these thoughts concerning it, not only to reconcile us to it, but to make us rejoice in it, and to say, I reckon that the sufferings of this present life, are not worthy to be compared with the glory which shall be revealed in us. For all things are ours, whether life or death, things present or things to come, all are ours; for we are CHRIST'S, and CHRIST is God's. Yea, we are heirs of God, and joint heirs with JESUS CHRIST. "This is the heritage of the servants of

the LORD, and their righteousness is of me, saith the LORD."—Isa. 54:17.

We know not a better type or specimen of the family life than ABRAHAM or ISRAEL in their desert wanderings. Look at ABRAHAM. He quits all at the command of the God of glory. This begins his life of faith. Then he journeys onward not knowing whither. Then he sojourns as a stranger in the land which God had given him. Then he offers up ISAAC. Then he buys for himself a tomb, where he may lay his dust till the day of resurrection. All is faith. He lives and acts as a stranger. He has no home. He has his altar and his tent, but that is all. The one he builds, wherever he goes, in the peaceful consciousness of sin forgiven and acceptance found; the other he pitches from day to day, in token of his being a pilgrim and a stranger upon earth.—And what more does any member of the family need below, but his altar and his tent,—a Saviour for a sinful soul, and a shelter for a frail body, until journeying days are done?

Or look at Israel. They quit Egypt. There the life of faith begins. Then they cross the Red Sea. Then they take up their abode in the desert. They have no flesh-pots now,—nothing but the daily manna for food. They have no river of Egypt now,—nothing but a rock to yield them water. All is waste around. All is to be of faith, not of sight. They are alone with God, and the whole world is afar off. They rear their altar, they pitch their tents, as did ABRAHAM, with this only difference, that above their heads there floats a wondrous cloud, which, like a heavenly canopy, stretches itself out over their dwellings when they rest, or like an angel-guide takes wing before them when God summons them to strike their tents, that it may lead them in the way. Nay, and as if to mark more vividly the pilgrim condition of the family, God himself when coming down into the midst of them chooses a tent to dwell in. It is called "the tabernacle of the Lord," or more literally "JEHOVAH's tent." JEHOVAH pitches his tent side by side with Israel's tents, as if he were a stranger too, a wanderer like themselves!

This is our life. We are to be strangers with God as all our fathers were. It is the life of the desert, not of the city. But what of that? All is well. JEHOVAH is our God, and we shall soon be in his "many mansions." Meanwhile we have the tent, the altar, and the cloud. We need no more below. The rest is secured for us in heaven, "ready to be revealed in the last time." Rev. H. Bonar.

THIS WORLD, AND THE FUTURE.

In this dark world the Christian soldier finds no resting place, but is constantly employed in waging war against a three-fold foe.—The world, with pleasures fleeting, its prospects flattering, its cares corroding, its promises deceptive, its charms alluring, its ever changing scenes, its smiles and frowns, its joys and sorrows, hopes and fears, its siren song enticing, and its ten thousand influences distracting; the flesh with its many infirmities and corruptions; and Satan, in all his varied forms. But with the gospel armor on, which his Captain has provided, he is never more secure than when engaged in heat of battle, if faithful in following all the directions of his leader—for he moves in *light* unseen by mortal eye—his arm is nerved with power from heaven—and he seeks and finds that wisdom which God alone can give; he stands firmly, for his feet are shod with the preparation of the gospel of peace and fixed upon a rock, the Rock of Ages.—With the breast plate of righteousness, and the hope of salvation for an helmet, he fears not nor heeds the world's dark frown, or fascinating smile; and though at times everything around him wears a threatening aspect, fierce tempests burst above, gloomy fears arise before, and terror for a moment seizes him—or it may be he is enshrouded in a horror of great darkness, a cloud has passed over and hid his Father's face, and he trembles from a sense of his weakness—but he remembers where his strength lies and from whom cometh help in time of need—with filial confidence and holy boldness he looks toward heaven, and O how soon is tranquillity restored, for the dove-like Spirit whispers, "Peace—there shall no evil harm thee. I will never forsake thee."

Hope, like an anchor, reaches forward and grasps with joy the promise sure of victory, beyond the battle-field in the "bright better land" where the peace branch will wave forever over him, and the sweet flowers of Paradise will never wither; and he is comforted and blest with the prospect of that rest which remains for the children of God.

But how deeply is the Christian's heart affected when he looks in sadness upon one with whom in days past he took sweet counsel, but now alas! through neglect of that sobriety and vigilance which he who enlists under the banner of the Cross, is commanded to observe—has lost his armor, and is plodding in dense darkness on to the judgment of the great day—without God, without comfort, and without hope. Better had it been for him never to have

known the way, than thus to have turned from the commandment given, for he has not only wounded his own soul, but has brought a lasting reproach upon the suffering cause of CHRIST. There are times when he weeps over his folly, and he is more than half persuaded to return to the service of his Master, but as he thinks of his frailty, reproaches himself with having crucified his LORD afresh, and put him to an open shame, he dares not fully form the resolution to break away from his bondage and venture upon that service which is perfect freedom; he has forgotten the promises which once afforded him so much joy, and lost the confidence he once felt in those whom he looked upon as brethren. He knows not how eagerly they watch for the least sign of his relenting, or how gladly they would take him by the hand and lead him to the fountain of life. He sees not the bitter tears they shed when in lone places they bend the knee and lift the heart and plead, long and earnestly, that the Spirit may not leave him until he is persuaded to return, and the lost image of his LORD is restored.

Should the eye of some poor wanderer, (who at the remembrance of the past is sad, and to whom the future presents no cheering hope), rest upon these lines, Oh say not "there is no hope, no, for I have loved strangers, and after them will I go;" for this is the word of the Lord—listen: "Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God—and I will bring you to ZION. Return, ye backsliding children and I will heal your backslidings."

We hope to hear from the above writer often.—Ed.

THE CHRISTIAN AND HIS CROWN.

The Christian wears a crown—a crown of Christian excellence. But he that gave it bids him beware that it fall not from his head. "Hold fast, that thou hast, that no man take thy crown." There is peril of its loss, therefore, from the influence of men.—Some hate holiness so intensely that they will use all manner of cunning and subtlety to draw the Christian into sin. Others do the same by casting contempt upon the duties of religion, and thus tempting the disciple himself lightly to esteem them.—Many do the same by creating, by their numbers, a public sentiment hostile to religion; and not the least dangerous agency against the Christian's crown is the influence of unfaithful and unworthy fellow disciples. Men, who have not the crown of Christian excellence, are willing to see it fall from the heads of any it once adorned, and more or less sad and powerful is their influence to cause so sad an event.

But there are at least five most important reasons why the disciple should hold fast to his crown.

1. The fact that so glorious a SAVIOUR has given him so costly a crown. Once he had none. The whole head was sick, and the whole heart faint. The whole moral character was repulsive, and he was on his way to the eternal allotment of guilt. But there has been exerted a most merciful influence in his behalf, and grace has given him a crown. The crown cost more than all the diadems of all the monarchs of the world. The most precious blood in the universe was paid for it.

Were the disciple charged to carry the most costly crown of a powerful earthly monarch to a distant region of the earth, with what solicitude would he receive that trust. How vigilant, ever wakeful and anxious lest it should be lost.

Thou art to carry thy crown, O Christian—richer than any earthly monarch's—through life's journey to the presence of the LORD. Let nothing mar its brilliancy. Think of the giver, and think of the cost!

2. The public pledge every disciple has given to sustain the honor of his crown—let him ponder that. That public vow—how many heard it! Oh, what auditors! The adorable SAVIOUR, perhaps the mighty angels, certainly many human beings. What less was that vow than that the crown given by the SAVIOUR should be borne, unmarred by guilt, onward through life to his presence in glory. From that pledge no power in the universe can release the disciple. How imperious, and yet how delightful the obligation to sustain that pledge!

3. What a motive to the same end, too, is the fact that its well sustained brilliancy and beauty will stimulate and aid others to seek and gain a similar crown. No disciple ever walked on in life's journey in the beauty of holiness—in a holy nearness to the SAVIOUR—in deep and fervent love to God and man, "enduring as seeing him who is invisible;" none have done this, without acting with great power on the hearts and consciences of sinful men around them. Others, seeing them, have taken knowledge of them that they have been with Jesus, and have been stirred up to seek him in the same blessedness for themselves. The saint's beautiful crown of moral excellence, has led others to pant after the same royal diadem from the hand of God. How many now in glory have caught the impulses which have led them there, from witnessing the beauty of holiness seen in the

followers of the Lamb in this world. If it be worth anything to have others wear the crown, then, O disciple, hold fast; let no man take thy crown.—Wear it in unfading lustre for so glorious a purpose.

4. The shame of losing such a crown, think of that. How have the kings of the earth felt, as they have lost them by the changes of human affairs, and above all, by their own folly. But the Christian's crown—it is not any earthly change that can take it from him. Never can it drop from his head, but with his own guilty concurrence. No earthly violence, no power of malignant spirit can take it from him. His own guilt and folly alone can strike it from his head.—How great, then, the shame of such a loss!

5. The speedy coming of the LORD enforces every other argument to hold fast the crown. "Behold, I come quickly; hold fast that thou hast, that no man take thy crown." Whatever be the pain of the struggle to hold it fast, whatever labor or self denial is to be endured, it cannot last long. Time swiftly flies. The Judge is at the door! A little longer patience of hope and endurance of faith, a little more of conflict and trial, and then the held fast crown can be cast at the SAVIOUR'S feet, and all anxiety be forever done.

Has thy crown, O disciple, brilliancy and beauty now? Would the sudden coming of the LORD find it in unfaded lustre? Can there be a more blessed employment than for thee to wear thy crown in unsullied brightness, so that it may be a royal diadem of eternal glory on thy head? N. Y. Evangelist.

Salvation wholly of God.

It is in the beginning, progress, and completion, entirely his gift. Not a single advance is made toward it, not one step is taken in the grand business, without his gracious agency. It is God that renews the heart. It is God that carries on the work of sanctification in spite of opposing corruption. It is God that keeps alive the spirit of perseverance in the midst of obstacles and temptations. It is God that finally confers the happiness of heaven.

And in all these acts he is prompted solely by the graciousness of his own nature. It is infinite grace that not only makes a provision for mercy by an atonement; but originates the very faith by which it is embraced, and is the author of all the Christian virtues that adorn the character. Is there love? It is shed abroad in the heart by the Holy Ghost. Is there repentance? CHRIST was exalted to give repentance and remission of sins. Is there faith? It is the gift of God. Is there a will rightly directed? He worketh in us both to will and to do. Is there sweet and animating hope of heaven? The God and Father of our LORD JESUS CHRIST hath begotten it. There is no Christian virtue in the character—no holy and happy emotion in the heart, that has any other origin than the infinite grace of God.

Men may go about to establish a righteousness of their own, may take up all the forms and burdens of the Scribe and Pharisee, may struggle through the fasts, and penances, and pilgrimages of the Pagan or Christian ascetic, may dream and talk about the punctualities and honesties of life, and the kind and benevolent affections toward kindred and neighbors, but if they do not "submit to the righteousness of God which is by faith of JESUS CHRIST," all is labor in vain. They shall seek to enter into the kingdom of God, and shall not be able.

All human honor must be laid in the dust before God. There must be utter soul-emptiness as respects all earthly confidences. Men can only live unto God as they die to themselves. Self-annihilation is the only true and real exaltation.—Then the waters of life flow into the soul. Then do fountains burst forth in the wilderness and streams in the desert.

N. Y. Observer.

Circulation of the Bible.

In an article by Dr. ADAMS, in the current number of the *Christian Review*, we find the following interesting facts:

"Ten times as many Bibles have been printed since 1804, the year when the British and Foreign Bible Society was organized, as existed in all the previous centuries of the world together. This statement is not based on loose conjecture. The library of the late Duke of Sussex, containing a copy of nearly every edition of the Bible since the invention of the art of printing, furnished important data in authenticating this calculation. It is computed that from the time of the Reformation to the organization of the British and Foreign Bible Society (1804), there were in existence between three and four millions of Bibles, and these in some forty different languages. Since that time, the beginning of organized effort for the spread of the Scriptures, more than thirty millions of Bibles and Testaments have been put in circulation, in more than one hundred and sixty languages; and this in addition to all that has been accomplished by private enterprise. A power-press striking off fifteen hundred copies of the New Testament, in a single day, is no trifling thing in this world of ours. The report of the British and For-

eign Bible Society contains an amount of information as to the languages and dialects of the earth, not easily to be obtained from any other source. Fifty years ago the word of God was translated into languages spoken by about two hundred millions. To-day the same holy book may be read by more than three hundred millions of the earth's population.—Is not this result of associated charity of great historical importance? Has it no bearing on the intellect, the liberty, the life, the progress, and the prospects of the world?"

The Contrast.

I saw a vast multitude of the sick and dying, all fast hastening to death, and I heard a voice saying to each and all, "There is life for the asking;" and there was but one or two of all that great company raised their voices to beg the boon.

I saw a band of weary travellers, in a sandy desert, parched with thirst, and faint beneath the rays of the burning sun; and I heard a voice saying to them, "There is water for the seeking." "Ho, every one that thirsteth, come ye to the waters!" and directly in sight appeared a cool and sparkling fountain, gushing from a rock which threw its deep shadow across the "weary land;" and but few there were who made the effort to reach the grateful shade of the rock, or to slake their thirst in its waters.

"There is gold for the digging," proclaims another voice; and thousands of eager questioners cry, "Where—where?" Far, far away, over the deep waters, across the dangerous passes of the mountains; danger and disease must be met, privation and hunger must be braved—but what of all that! there is "gold for the digging," at the end. And how they throng, and press, and crowd, to reach that far off land.

"What shall it profit a man, if he gain the whole world, and lose his own soul; or what," when it is lost, "shall he give in exchange for his soul?"

Another Band of Outlaws in Illinois.

The *Shawneetown* (Ill.) *Advocate* of the 6th ult., contains an account of the breaking up of a gang of freebooters, and the arrest of several, whose combination was but little less than that one which lately created so much excitement in Michigan. Their head-quarters were on Wolfe's Island, Ky., near the corner of the States of Kentucky, Tennessee, Illinois, and Missouri. The band was discovered, not long since, through the failure of an attempt by one of the ringleaders to murder a Dr. SWAYNE, who had recovered a judgment for some \$10,000 against Newton E. WRIGHT, another prominent member of the gang. In May, 1850, WRIGHT gave ABE THOMAS, a man of desperate character, \$150 to kill Dr. S. Accordingly, THOMAS, pretending to wish the Doctor to visit his sick father, enticed him from home and attempted to murder him; but the Doctor, after being shot in the arm, gave the alarm, and the desperado escaped. Notwithstanding every exertion was made to ferret out the villain, so deeply was the plot laid, that he was only accidentally discovered a short time ago; and his discovery led to the disclosure of the whole affairs of the company. They seem to have made a regular business of stealing slaves in one State, running them off to another, and there selling them.—Another of their methods of speculating in negroes seems to have been as follows: Some of their emissaries would make a tour through some of the neighboring slave States, enticing slaves to run away, and providing their victims with means to get into Southern Illinois. Arrived there, the fugitives were arrested by others of the gang, on the look-out for the runaways; fictitious claims to them were then set up, and maintained by false testimony and perjury. The slaves were then taken into one of the slave States and sold. They carried on another species of swindling upon an extensive scale, by means of fictitious claims against estates of deceased persons. Having forged notes for large amounts against such estates, they would prove the validity of the claim by some of their gang. In some cases they had gone so far as to take depositions, and were provided with county seals and everything requisite to give their proofs the semblance of legality.

PATIENCE UNDER INJURIES.—Has any one permitted himself to make use of injurious expressions respecting you? Reply to him by blessings. Does he treat you ill? Be patient. Does he reproach you? Is the reproach just? If it be, condemn yourself; if not, it is but a breath of air. Flattery could not really impart a merit to you, if you have it not; nor calumny give you faults that you do not actually possess. Does he tax you with ignorance? In showing yourself angry, you justify the charge. Does he persecute you? Think of JESUS CHRIST. Can you ever suffer as he has suffered?

St. Basil the Great.

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CORRESPONDENCE.



"CHRIST ALONE OUR ROCK."

Child of God, do storms arise,
Tempests gather in the skies,—
Fears within, and foes without,
Fill thy mind with gloom and doubt?
Do afflictions widely roll
As a river o'er thy soul?
Still stand firm 'mid every shock,
Christ alone will be our Rock.

Lambs of Christ, in great distress,
In this lonely wilderness,
Now the wolves may loudly roar,
Soon their triumph will be o'er;
Soon the new earth will be seen,
With its vales and pastures green;
There the Lord will keep his flock,
Christ alone will be our Rock.

Church of Christ, thy Lord has gone,
But he bade thee travel on;
Watch and pray till he appears,
Then will cease thy grief and fears,—
Then thou wilt no longer roam,
As a stranger far from home,—
Then thy foes will cease to mock,
Christ alone will be thy Rock.

Christian, lo, the Lord is nigh;
When along the darkened sky,
Lightnings flash and thunders roll,
Striking terror to the soul,
Then earth reeling to and fro
Lays the haughty sinner low;
But thou canst endure the shock,
Christ alone will be thy Rock.

JOHN M. ORROCK.

LETTER FROM J. W. BONHAM.

DEAR BRO. HIMES:—For the perusal of those who feel interested, I send you a few more particulars respecting my movements in England after the date of my last published letter.

My prostration while at Brighton prevented my holding more meetings in that place, although I much desired to do so, as friends and others were anxious to hear more on the subject of the Christian's "blessed hope," and the signs which indicate the proximity of its realization. I revived under the skilful treatment of Dr. Mott for some time, and when sufficiently recovered, visited Worthing, in order to preach in a chapel the property of G. R. Paul, Esq., a believer in the pre-millennial Advent of the Saviour, and who, with other ministers, preaches there and in adjacent places regularly. He is a gentleman of independent fortune, and spends much of property, and nearly the whole of his time, in preaching and sustaining meetings. I preached one discourse in his chapel at Worthing; and as this was the first time that I had preached for some time, I felt grateful to the Almighty that in his wise providence he had partially raised me up, and permitted me once more to speak in his name, and proclaim his glorious gospel to perishing sinners.

About the latter part of February, I visited London, but no door opened while there to enable me to hold my meetings, and my means would not admit of my hiring a suitable place, lecture rooms and advertising in London being very expensive. Previous to leaving, through the influence of Bro. Robertson, tickets were obtained which admitted us to both Houses of Parliament. I was pleased to avail myself of the opportunity of attending the debates, and especially at that time when questions of such deep and thrilling interest agitated and absorbed the public mind. The House of Lords is a most gorgeous and costly building, and its interior decorations were almost dazzling. While there we heard the Marquis of Lansdowne, the Earl of Aberdeen, Lord Stanley, Lord Brougham, and a few others, whose names I do not remember, nor the name of one distinguished individual who, on that occasion, was created a Peer. Several bishops, attired in their lawn, were present, and the "Stranger's Gallery" was crowded. A few days afterwards I visited the House of Commons, where I heard Lord John Russell, and other speakers. But I shall neither attempt to describe the men, nor refer to their long speeches.

A few days before I left London, I visited Hyde Park, in order to see the celebrated Crystal Palace; but as strangers were excluded from the building at that time, as they were making preparations for the period of its opening, for a time I feared that I should not have the gratification of seeing its interior. But after waiting upon the Committee, as a great favor, I was supplied with a pass to visit the Western Division. You are already acquainted with the dimensions of the buildings, etc., etc., therefore it will be unnecessary to refer to them. On the following evening I preached in the Baptist chapel at Lee, in Kent, and was kindly invited to spend a short time in the vicinity, but my arrangements would not admit of my doing so.

Within a few days I visited Ludlow, in Shropshire, on the border of Wales. I visited this place during my former visit to England, delivered three lectures, and immersed nineteen believers—the result of the labors of other friends who had spent several months in the neighborhood. Meetings on a small scale have been held there ever since. As they were anxious that I should visit them, I concluded to do so on my way to Liverpool. The Mayor, however, refused the use of the Hall generally used for lectures, etc. But although one door was closed, another was soon opened, and we hired the large room at the Golden Lion. During two weeks I delivered eleven lectures. The audiences were large and attentive, on some occasions the place was

crowded. At this we were gratified, as so much prejudice existed in the place. The lectures were too much for my strength, and at the close I became somewhat exhausted. I have since received the cheering intelligence that my efforts to spread the truth were not in vain; prejudice was removed, and some stirred up to "search the Scriptures." My limits prevent my furnishing additional particulars respecting Ludlow. The "Herald" is read there by some with interest and profit, and I trust that the meetings held may increase their number.

I next visited Liverpool, but the inflammation in my throat and chest prevented my laboring with our brethren there to the extent of my wishes. I preached once, however, at their chapel in Prince William Street. In Liverpool we have a few devoted laboring brethren and fellow worshippers.—Brn. Curry, Carmont, Askey, and others, labor for the edification of the Church. Bro. Curry is a most amiable brother and Christian. He labors in word and doctrine without fee or reward, and with the other brethren, gives of his means, in addition, towards the support of the cause. He is an intelligent brother, and an interesting speaker, and his labors are appreciated by the brethren. Bro. C. has been engaged in preaching the Gospel, more or less, for several years past, and has the satisfaction of knowing that his labors have been crowned with success. During the summer months the brethren hold meetings in the open air in some of the public thoroughfares, and on most occasions secure large audiences. I learned that Dr. McNeile, and other distinguished ministers in Liverpool, intend holding meetings out doors during the present season.

The Saturday previous to leaving for this country, I visited Parkgate, in Cheshire, in order to preach for the friends at Little Neston on the following evening. On Sabbath morning I visited Neston churchyard, for the purpose of seeing the grave of "Bertie's Mother," and her four children. As I stood upon the stone recently erected to her memory, how many solemn thoughts crowded upon my mind! How great the change which had so recently passed over the talented authoress and her children! Their little prattling tongues are now silent, and their feet, once so nimble, now cease to move; and their mother, who such a short time previously graced the drawing-room, wrote and talked of Jesus, the greatness of His love, its freeness and fullness, and the blessed hope of his return; and who so devotedly instructed the children in the meeting-house adjoining, is now an inhabitant of the cold and cheerless tomb! Those brilliant eyes, how dim! That eloquent tongue, how motionless! Those fingers, that struck sweet chords of sacred harmony, now lifeless! That countenance that once beamed with the love of Jesus, and the joys of his salvation, how ghastly! That voice which sung so sweetly, "When I survey the wondrous cross,"

"Hark! Hark! hear the blest tidings,
Soon, soon, Jesus will come,"

and other hymns in the "Harp,"—how silent! All, all is silent,—all is changed! But though dead, she yet speaketh! She crossed the narrow brink of death, but her powers, and mind, and energy, and piety, in a measure, remain in the published and other works she has left behind. God saw it well to remove her, but "Blessed are the dead who die in the Lord, they rest from their labors and their works follow them!" Soon she will rise again, the trumpet will sound, the graves will be opened, the saints will be raised, the righteous living changed, and the saying brought to pass, "Death is swallowed up of victory!" Amen! Come, Lord Jesus!

In the evening I preached in the chapel at Neston, where shortly after my arrival in England I held a series of meetings. The attendance was good, and as I preached to them for the last time, I endeavored, by the assistance of the Lord, to clear my garments of their blood. Many of the friends warmly greeted me, and I bade them farewell, with the hope of again meeting in the kingdom of God. This service closed my labors, at least for the present.

In reviewing the meetings held during my visit, my conviction that it was the Lord's will that I should visit England is confirmed; and I see no just cause to regret the step taken. The good through mercy accomplished, has recompensed me for the trouble and inconveniences connected with my mission.—Letters received previous to my departure convinced me that my visit had not been in vain. Ministers heard the glad tidings of the kingdom at hand; saints, weary and worn, were comforted; rebellious sinners were constrained to submit to the authority of Jesus, while believers were led to see the importance of obeying the Lord in baptism, and to discern those signs which proclaim his near approach.

On May the 8th I left Liverpool for New York, in the ship "Telamon," commanded by Captain Ambrose Snow. All the passengers on board numbered five hundred. Through the mercy of God, we had a speedy and successful passage, and landed in New York on the 2d instant. Hoping soon, with all the redeemed, to reach the haven of eternal rest.

I remain, yours truly in hope,

J. W. BONHAM.

Newport (R. I.), June 27th, 1851.

GOD FORBIDS A HIERARCHY.

To John, Archbishop of Tuam.

Clerical ambition is not new, it is as old as the days of the Apostles. Two of that body, the sons of Zebedee, besought high stations in the Redeemer's kingdom; but Jesus had not a single pontificate, patriarchate, primacy, or archbishopric to bestow. On the contrary, he said to them, if you mean a high station in heaven, that is at the disposal of my heavenly Father, and not at mine; but if you mean a high station on earth, after the fashion of Gentile or secular governments, which have kings, princes, tetrarchs, praetors, consuls, and proconsuls, that is impossible—it cannot be allowed amongst you. The Saviour is extremely laconic. He compresses all this into the following words, and mark how he addressed them, not only to the two sons of Zebedee, but to the other ten, whom he purposely called into his presence, so

that the entire twelve were present, not excepting Peter, the supposed Roman Pontiff. "Ye know," said he to them, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority over them; but it shall not be so amongst you."—Matt. 20. Thus Jesus forbids "dominion and authority" amongst his Apostles. What a sore blow to the haughty hierarchy invented at Rome!

Here we have the question of high station in the Church mooted by two Apostles, and completely set at rest by the peremptory negative of the Redeemer himself. The ten not only respectfully acquiesced in his peremptory decision, but their indignation kindled against the ambition of the two sons of Zebedee.—By this decision he solemnly confirms his maxim of ecclesiastical government, "One is your master, Christ, and all ye are brethren."—Matt. 23d. These texts peremptorily prove the sole primacy of Jesus in the Christian church, and the perfect equality of his clergy.

SUBSEQUENT SUCCESS OF CLERICAL AMBITION.

The ambition of man is not easily subdued.—However, for that time and that generation clerical ambition was repressed, but soon it burst forth again and succeeded. Despite the Redeemer's peremptory check, it developed itself in the early ages of Christianity under the form of sovereign pontiffs, lord-patriarchs, lord-primates, lord-archbishops, and lord-bishops, titles bringing with them dominion and wealth, things so fascinating to human ambition.—When the Holy Spirit foreshadowed to St. Paul this great corruption of Christianity at a period so little remote from its birth, the Apostles thus graphically announces the astounding fact—"The mystery of iniquity already worketh." But "the Man of sin, the son of perdition, who setteth himself up in the temple of God, shall be destroyed by the brightness of the Lord's second coming."—2 Thess. 2d. Here the early origin and the late overthrow of the man of sin is clearly announced. For it was the determination of God to suffer the tares to grow on till the harvest.—Matt. 13th.

The Catholics, not reflecting that the devil sowed his tares early in the sanctuary, (for "when the blade sprung up" they were discovered,) fondly cling to the belief that their religion must be true, because it is ancient. But alas! they are miserably mistaken. Their Church consists of a sovereign pontiff, prince-cardinals, lord-patriarchs, lord-primates, lord-archbishops, and lord-bishops, as if "the wisdom of God" would appoint a king and peers to teach men "the blessedness of poverty of spirit."—Matt. 5. To such a gorgeous array of purple-clad peers, the humble Redeemer never gave a commission to preach his Gospel. His covenant is, "Unless you deny yourselves, take up your cross, and follow me, you cannot be my disciples." Have men who elevated themselves to the gorgeous pinnacle of a king and a peerage done so?

"This corruption of the humble ministry, established by the humble Redeemer, is traceable to Rome. Its bishop first set up the claim of sovereign pontiff: and as a monarch cannot safely exist unless surrounded by a temporal peerage, so a sovereign pontiff could not without a spiritual peerage. Hence, to sustain him, he created dukes, marquises, earls, and counts, for a similar purpose. When a sovereign pontificate was once established in the imperial city of Rome, patriarchates could not be refused to the great cities of Alexandria and Constantinople. This was the germ of that proud, spiritual peerage, which governs the Roman Catholic Church. Such a gorgeous array of a king and peers, clothed in "purple" and "enthroned" in the temple of God, is an abomination, of which Rome is undoubtedly the mother.

AWFUL DENOUNCEMENT OF THIS PEERAGE.

This gorgeous hierarchy is manifestly an usurpation, and hear how Jesus denounces the usurpers: "I am the door. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10th. Now the all important question for our bishops to examine is, did a gorgeous ministry of kings and peers enter into the "sheepfold" by the door, which is Jesus? that is, did Jesus institute them? If not, upon the testimony of the living God they stand before the world convicted "thieves and robbers." Let our episcopal peers, gorgeously decked out in "purple," pause in their career of pride, and pomp, and domination, and study that awful denunciation of Jesus Christ.

DELUSION OF THE IRISH.

The Irish, though the poorest people on the face of the globe, are by early education, sedulously infused from infancy, prepossessed with an idea of Christianity repugnant to Christianity itself. For what is the grand object of all the privations endured, all the humiliations suffered, all the labors undergone, and of the whole humble economy adopted by Christ?—Was it not to repress pride and the avarice of the great, which bring distress, ruin, and misery upon the many, by teaching a moderation of desires to all for the common benefit of all? But the Irish are so taught Christianity, that they will admit no form of it to be true save that which is supremely pompous, showy, gorgeous, and aristocratic, as if Jesus, prone to pomp, had selected, not the humble fishermen, but a gorgeous array of kings, princes, and peers to teach mankind "the blessedness of poverty of spirit." They devoutly believe the heavenly mission of a stable-born Saviour and the selection of the poor fishermen to preach the Gospel; but with singular inconsistency they believe that the Gospel cannot save now unless it is explained by a king and a peerage. Such a contradictory creed of humble poverty in its origin, and haughty gorgeousness in its development, is an incongruous medley—a self-refuted superstition. Oh! to bow the intellect to such an incoherent superstition is a deplorable weakness, an awful scandal, of which the Irish nation must feel ashamed, as soon as it shall apply itself to study this question with calmness and dispassion. Is the poverty and humility of Jesus, decreed by Eternal Wisdom to correct pride and avarice, the two great vices of mankind, nothing better than a farce, which his missionaries can pass by with indifference, and regard with contempt! O rare his clergy authorized to set up thrones

and live as kings and peers in the midst of a ground, afflicted, and famished people? Or did Jesus lay down his crown, and humble himself to the condition of a poor peasant, to enable one of his disciples to take it up and become a great monarch of the earth? Or two great truths which he taught, namely, "the servant is not greater than his master," and that he is the model of humility his clergy should copy—a truth so simple, yet so beautifully conveyed in the words, "Learn of me, for I am meek and humble of heart," to be subverted by the crafty ambition of the members of his own household? Alas! so it is; and the Irish nation religiously believe a fraud that will bring down upon the earth the mightiest vengeance of the Eternal!

Sir, I command you to search the Scriptures, and see if these things be true. The writer seeks not his own, but the will of Jesus Christ. The catastrophe is awful, but God has willed it, so it must be. The devil sowing his tares, denominated the synagogue of Satan (Rev. 3d), their being rooted up in the harvest (Matt. 13), judgment, beginning with the house of God (1 Pet. 4th); and the cleansing of the sanctuary (Dan. 8th), are awful truths. Will they be much longer resisted? I shall anxiously wait your reply.

To understand the parable of the tares and the wheat, you must constantly keep before your eyes the great fact, that Jesus planted in the sanctuary poor fishermen united by brotherly love, in accordance with his own words, "By this shall all men know that ye are my disciples, if ye love one another;" but the devil planted a king and a peerage, united by dominion and authority, which, on the occasion of the request of the sons of Zebedee, Jesus pronounced as Gentile, and in the most solemn and peremptory manner forbade. Therefore the union of Christian pastors is by brotherly love, dominion and authority is the bond of the devil and his tares. Such are the great truths contained in the gospel of Jesus Christ, who is the "One" and only head of the Christian Church. MICHAEL.

THE IMAGE.

Far in the ages past, we see arise,
Towering in massy grandeur to the skies,
A giant image, glorious and bright,
Looming in gorgeous splendor on our sight;
Iron and clay, brass, silver, burnished gold,
The mystic tale of earthly powers unfold.
Again we look, our eyes a height ascend—
Scale the vast steep that seems to know no end,
And lo! upon the sacred mount of God,
That beams with glory's everlasting flood,
Hands, all unseen, with more than mortal might,
A living stone are heaving from the height:
It trembles on its poise—soon shall it rush,
And each opposing rule and ruler crush—
Grind them to powder in a single day,
And sweep them "by the blast of God," away.

Who shall portray the grandeur of that hour,
When earth shall "reel" as in the earthquake's power,

Beneath the blow that smites her pride and trust,
And lays her kingdoms prostrate in the dust?—
When He, with glory clad—the awful form,
Who hath his way in whirlwind and in storm,
In majesty and might the heavens shall rend,
And with his holy myriads descend!—
Shall sound the trumpet—the knell of passing time,—

Summon the nations from each distant clime,—
Gather all saints, and bid each sinner come,
And hear before the judgment throne their doom?
Then on the chariots of salvation borne,
God's weary pilgrims shall be gathered home,
No more as sorrowing exiles here to stray,
But dwell with Christ in everlasting day.

That day draws near. The guilty world at length,
Shall see Him travelling in almighty strength,
Wearing his blood-stained robe and many a crown,
Bearing each Godless prince and ruler down;
Crushing earth's armies on his awful path,—
Treading the wine-press of Jehovah's wrath:
Speaking in righteousness, mighty to save,—
Conquering death, and rescuing from the grave!
Woe to the world!—well may your hearts for fear

Fail, for that awful day of wrath is near.
Lo! the vast Stone upon the mountain's brow
Is hanging in uncertain grandeur now
Above a guilty world,—and God be all in all.

A. L. H.

"Take my Yoke upon you."

What is the use of a yoke? Do we not employ it in joining cattle together, so that the one may assist the other in labor, and thus by a union of strength have our labor performed with greater ease and efficiency? Mark then what we learn from this command of our Lord.

1. All who believe in Christ are required to be co-laborers.—God has work for each one to perform.—We are justified freely by his grace, through faith in his name, and by works our faith is made manifest. See in the thief on the cross a display of grace, and an example of working.—Luke 23:39-43. Here we see grace in one hour changing a man from a scoffer to a saint, from being a child of Satan, to a child of God, and from an heir of hell, to an heir of a kingdom. As to his work it was, 1. Reproving sin.—2. Confessing his iniquity. 3. Making an acknowledgment of the innocence and divinity of Christ; and, 4. Looking for the kingdom of Jesus and praying for admission into it. Go thou and do likewise.

2. We have not to labor alone.—As no man goeth a warfare at his own expense, so we are not required to overcome the world, the flesh, and the devil in our own strength. We are "laborers together with God." Faint not therefore, weak believer, because of the work which you are required to perform; you will be able to do it all with the assistance of Christ. You will find him to be a "true yoke-fellow."

"A Brand plucked out of the fire."

How strange! to compare a sinner, saved by grace, to a "fire-brand plucked out of the burning." Yet

the comparison is a just one. Let a brand be permitted to remain in the fire, and it will be consumed: pluck it thence, and afterward restore it, and it will soon be ignited. So with man. By nature he is a child of wrath, by practice an enemy of God, and an heir of "everlasting burnings." If permitted to go on in his wickedness, his end will be to be burned. But grace plucks him from hence, removes his guilt, breaks the dominion of sin, and constitutes him a servant of God. Yet grace does not entirely destroy nature in the believer, it only enables him to subdue it; glory is required to finish what grace begins.—Hence the importance of the exhortation, "Shun every appearance of evil." Let us not go near the fire, lest we be burned. He that dares walk on the borders of Satan's kingdom, need not expect to enjoy much of the sunshine of Immanuel's land.

God's Manner of Teaching.

"I taught Ephraim also to go, taking them by their arms."—Hos. 11:3. What mother cannot understand this language? Do you not remember how you taught your child to walk? When his little limbs were scarcely able to support the weight of his body, you set him on the floor, and "taking him by his arms," sustained him, and taught him to go.—Does not this illustrate God's manner of dealing with thee, O believer? When thy sins were a burden to thee, he removed them. When thou wast afraid of hell, he opened heaven to thy view.—When sorrowful, he comforted thee by his Spirit, through his promises. When afflicted, he was a "very present help" to thee. When a duty presented itself, and you felt too weak to perform it, he strengthened thee. When friends all forsook thee, you found in him "a friend that sticketh closer than a brother." When thy mind was filled with doubts and fears, and gloomy apprehensions, so that it resembled the stormy lake of Gennesaret, then you heard his voice, saying, "Peace, be still." Then you felt disposed to seek rest and ease in this present evil world he knew thy danger and said, "Arise, depart, for this is not your rest, because it is polluted." When you were in darkness, not knowing what thy duty was, then you heard behind you, in his word, a voice saying, "This is the way, walk ye in it." Thus God has taught thee to go. Surely never man taught like the man Christ Jesus.

JOHN M. ORROCK.

Extracts from Letters.

BRO. E. WALTERS writes from Fremont (Ohio), May 20th, 1851:

BRO. HIMES:—I have for a long time purposed writing to you, still waiting to see whether there would be a troubling of the Advent waters in this region; but I have about despaired of seeing it for the present. Any other doctrine but that of the appearing of our blessed Lord, can be swallowed and digested with pleasure. We are surrounded with scoffers, both religious and irreligious, who are ready to inquire, "Where is the promise of his coming?" and when told, that the same Jesus who was seen to ascend into heaven, shall descend in like manner, they are ready to reply that he ascended as a spirit, and in spirit he descended long ago. When they are told that "Jesus Christ shall be revealed from heaven in flaming fire, taking vengeance on them that know not God,"—they are ready to say that it means the visitation of wrath, such as famine, pestilence, earthquakes, and other judgments of like nature. I am surrounded by the adherents of the "beast," whose trial is in progress in your columns, in which appears to be embodied all manner sin and iniquity. When I contemplate the scenes of wickedness and confusion about me the question naturally arises, Is not Babylon's fall nigh? Will God suffer this beautiful earth to be the theatre of such scenes of confusion and wickedness forever? It cannot be, for "Behold, I create new heavens and a new earth, wherein dwelleth righteousness!"

BRO. LEVI DUDLEY writes from Perry's Mills (N. Y.), June 30th, 1851:

DEAR BRO. HIMES:—I have just returned from a visit in Vermont, where I found many of the friends destitute of preaching. They cry for bread, and no man breaketh it to them. I was glad to find some in different places still holding on to the blessed hope of the gospel, though some of them have had sore trials to pass through. I visited the afflicted family of our late beloved brother Orlo Griffin, who died on the 6th inst. He had stood in the Advent ranks from the first until, as we humbly trust, he fell asleep in Jesus. He has left a beloved companion and seven children to mourn his loss. May the Lord be a husband and a father to them.

I made a short visit in Underhill, and preached once—had an excellent meeting. Passed through Westford and Johnson, and went to Montgomery, where I found a large number of Adventists, who have never, amidst all the errors and delusions of these times, been turned aside for any of the "lo heres" or "lo theres." There I found our beloved brother Columbus Green. I was glad to find him gaining health and enjoying the hope of the coming kingdom.

In Enosburg I met with a few who were glad to hear the word of the kingdom. In Durham, in Canada, I had a good meeting, and also in Stanbridge, and in Caldwell's Manor.

On Sunday I was in Odelltown, where I read your account of the "Herald," and your embarrassments. I hope you will be sustained until the great Deliverer comes to reward his servants, and bring them into the land of rest, which, I trust, will be soon. Even so, come, Lord Jesus.

DIED, in Montgomery, Vt., June 18th, 1851, BETSEY, wife of JOHN COMBS, aged 75 years. Sister Combs embraced religion in early life, and joined the Baptist Church, and in 1842 embraced the Advent doctrine, and died in full hope of immortality. (Printers in Michigan are requested to copy.)

STEPHEN B. GORP.

VICTIMS TO THE INQUISITION.

We have just seen a long lock of silken, glossy hair, which was drawn out, with many others, from the dungeons of the Inquisition at Rome, when its infernal portals were opened after the flight of the Pope. In the mysterious depths of those dark places of iniquity, masses of human bones and decayed animal matter were found, and tresses of female hair, the remains of unhappy victims of Popish lust and power.

The Inquisition always was, and is now, the most remorseless engine of human wickedness that God ever suffered to exist; and as he is just, we are sure he would not tolerate it, were it not that he has a dungeon of his own all ready for the Inquisitors.

N. Y. Observer.

The following is extracted from the Italia Libera, an Italian Journal:

In the time of Torquemada, the first Grand Inquisitor of Spain (that is to say, from 1481 to 1498,) 10,220 persons were burned in effigy, and 97,071 were condemned to the galleys and to prison. From 1495 to 1507 there were 2,598 persons burned alive; 820 burned in effigy; and 32,752 consigned to the prison or the galleys.

From 1507 to 1517 the numbers who were burned alive, 3,564; burned in effigy, 2,352; condemned to prison and the galleys, 48,059.

From 1517 to 1521, under Adrian Florencio, the fourth Grand Inquisitor, the victims were, 1,020 burned alive; 560 burned in effigy; 5,060 sent to prison and the galleys.

From 1521 to 1522 there were 324 individuals burned alive; 112 burned in effigy; 4,481 condemned to the galleys and to prison.

Alfonso Manriquez was Grand Inquisitor from 1523 to 1538, and during that time 2,250 individuals were brought to the stake; 1,122 were burned in effigy; and 11,250 were condemned to the galleys and to prison.

From 1538 to 1545 there were burned alive 480; burned in effigy, 420; sentenced to imprisonment and the galleys, 6,550.

From 1545 to 1546, in the reign of Charles V., 1,302 suffered in the flames, 660 were burned in effigy, and 6,660 were condemned to prison and the galleys. During the reign of Philip II., the numbers were—burned alive, 3,990; in effigy, 1,845; imprisoned, or sent to the galleys, 18,450. In the reign of Philip III., between 1597 and 1621, there were burned alive, 692; burned in effigy, 10,716; under Philip IV., from 1621 to 1665, there were burned alive, 540; burned in effigy, 652; under Philip V., from 1700 to 1746, they burned 1,600 persons alive; 760 in effigy; and 9,120 sent to the galleys and prison.

From 1748 to 1759, there were 10 persons burned alive; 5 burned in effigy; and 170 sent to the galleys and to prison. In the reign of Charles IV., from 1788 to 1808, the numbers diminished still more. One person only was condemned to be burnt in effigy; and 42 were consigned to the galleys and to prison. It was evident that the time of desolation had come; the holy tribunal was forced to abdicate before the spirit of the age; it was sufficient for its glory that it had fulfilled its duty during 339 years.

What can be more eloquent than this naked summary of figures; in 339 years, thanks to the decrees of the Holy Inquisition, 34,658 souls were "dismissed to the flames of hell, after their accursed bodies had been burned to ashes at the stake;" 18,049 persons were burned in effigy, and 288,214 were condemned to prison and the galleys—a punishment, perhaps involving greater misery than that of suffering at the stake.

Austrian Superstition.

The police tribunal of Vienna, a few days ago, condemned an old woman, named Fritzinger, and her three sons, to a year's imprisonment for swindling, by pretending to be able to obtain the liberation of souls from purgatory. Amongst other things it appeared that an old lady of 60 became afraid that the soul of a lover she had had 30 years before might still be in purgatory, and she consulted the woman as to what she would do to release it. After some conferences, the old woman offered to summon the soul to earth for 600 florins, and the old lady gladly consented. One day the woman took her to a wood, and showed her at a distance a person who bore a striking resemblance to the deceased. That, she said, was the soul from purgatory. The vision made signs that he was not yet in hell, but that his time of purgatory was not accomplished; and he indicated that she was to return again in a week, when he would confer with her. At the specified time the old lady went to the wood, and the woman showed her a figure representing a lion, which she said was the guardian angel of the soul. On the forehead of the lion was a placard with the figures "100," in large characters. "Does that mean that he has got 100 years more to remain in purgatory?" "I will see," said the sorceress, and she proceeded to make sundry incantations, after which she said that it meant that she was to give her 100 florins more. "But I have not so much money," said the credulous lady. The woman signed to the lion, and presently a "0," disappeared from the placard. "The lion intimates that he will let you off for 10 florins," and the 10 florins were paid. On another occasion she made an angel appear from Paradise and inform a sorrowing family that a young girl who had died a few months before was in heaven. For this good news the family gave all they possessed.

Journal des Debats.

Sensible Remarks.

We clip the following from the *Western Watchman*. By substituting *Herald* in the place of *Watchman*, we can readily adopt it.

HOW TO GET SUBSCRIBERS.

First, be able to say, *truly* that you take the paper yourself, and *pay* for it. This is a very effective argument. Then go to your neighbor, tell him of its value to him and his family, persuade him to try it a year, at least. Send him a specimen or two of your

own paper, point out the guilt of rearing up a family in this age of the world, without a religious paper.—If any of our friends can make good use of extra copies of the paper to obtain subscribers, we will cheerfully furnish them to all who use them faithfully.

THE RIGHT SORT OF SUBSCRIBERS.

They are those who will read the paper, *pay*, and *pay promptly*. None are wanted who deem their *patronage* so important, as to give them the right to dictate its management; or if asked to pay up, deem it a mighty affront, and threaten to discontinue. We want subscribers who have sense enough to appreciate, and honest enough to pay for the paper according to its published terms, and no others.

I HAVE NO TIME TO READ IT.

Well, then, you ought to take time. If you are so buried in the world as that, it will require all the novelty and variety of the best religious newspapers to keep you from ruin. Just take time to read one or two numbers, and you will soon find time enough to read them all, as fast as they come from the press.

CANNOT AFFORD IT.

Can't afford to take the "Herald?" Why, you can't afford to be without it. Can you afford the expense of seed corn? Can you afford a comfortable house, bed, food and clothes? Then you can afford a family paper. If you are too poor to have that indispensable article in housekeeping, a religious paper, you are in a sad case, surely. Some liberal man will, no doubt, readily furnish the paper to any family who wish to read it, and are too poor to pay for it.

TO THOSE IN ARREARS.

The books of this office show that a considerable sum is due. These debts are small, and scattered over a very extensive territory. We cannot believe that any reader of this paper intends to *repudiate*, but we beg each to remember that though what he owes is small, yet the aggregate is too large a sum to lose.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 16:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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THE ADVENT HERALD.

BOSTON, JULY 12, 1851.

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- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

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NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—80 cts. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—285 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (3 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scriptural Proofs," by L. D. Fleming, "The World to come," "The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Baileys on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents; \$1 per doz. (2 oz.)

THE BEREAN'S ASSISTANT—Part I.—Questions on Bible Subjects.—This is designed for older scholars in Sabbath Schools. Price, 10 cents; \$1 per doz. (3 oz.)

THE BEREAN'S ASSISTANT—Part II.—Questions on the Book of Daniel, designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cents; \$1 per doz. (3 ounces.)

PURCHASED BOOKS.

The following books not being published at this office, it is expected that those ordering them will send the money with their order.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards. (In boards, 30 oz.) In sheep it cannot be sent by mail.

EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing some things that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2. Weight too much for the mail, with the cover.

A TREATISE ON PRAYER: designed to assist in the devout discharge of that duty. By Rev. E. Bickersteth.—Price, 50 cts. (8 oz.)

THE STORY OF GRACE.—By the Rev. Horatius Bonar.—Price, 30 cents. (7 oz.)

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts. (7 oz.)

THE NIGHT OF WEeping: or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts. (7 oz.)

THE MORNING OF JOY: being a Sequel to the Night of Weeping. By the same.—Price, 40 cts. (8 oz.)

THE SECOND ADVENT: NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred. (3 oz.)

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement.—Price, 62½ cts. (22 oz.)

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts. (10 ounces.)

THE MONITOR: containing ten dissertations, with copious extracts from the early Christian Fathers and the Reformers: showing the belief of the Church in those ages of her greatest purity. Published by I. E. Jones, No. 34 Gold-street, Brooklyn, N. Y. Price, 35 cents. (9 oz.)

THE PNEUMATOLOGIST.—Vol. I.—Published monthly, by J. Litch. This volume contains articles on "Prevision," "Spiritual Manifestations, Nature of the Soul, State of the dead, Progress of Romanism, Final Doom of the Wicked, &c. &c. Price (paper cover), 75 cents (7 oz.); in boards, \$1 (10 oz.)

ANALYSIS OF GEOGRAPHY, by Sylvester Bliss, author of Outline Maps, Geography of New England, &c. This is a new and more scientific mode of teaching Geography, and has been adopted in the cities of Hartford, Ct., Worcester, Mass., and in other large towns, with much success. Price, 75 cts.; \$5 per doz. (12 oz.)

FOR CHILDREN.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituary notices of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts. (3 oz.)

ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cents. (5 oz.)

Do do for Boys.—Price, 25 cts. (5 oz.)

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7	\$3341 00
Since paid by those to whom bills were sent, 269 persons	\$593 00
Since paid on last vol., to whom bills were not sent, 252 persons	252 00
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 115	415 00
Still to be heard from, 1036 persons, owing	\$2081 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

Postage.

As all letters (not weighing over half an ounce,) may now be sent a distance of three thousand miles for three cents postage, when paid by the sender, which, if not thus paid, will cost the one who receives it five cents, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what concerns only himself, or his own business, he will, besides paying his postage, inclose a letter-stamp to pre-pay the returned letter with.

Those writing from Canada, can now pre-pay their letters to any part of the United States for six cents.

We find that, under the new law, we have to pay one cent on each paper we send to Canada. We shall therefore be under the necessity of discontinuing to those in Canada, &c., who do not pay for their paper in advance.

Those wishing books sent to them by mail, will please to read the advertisement of books in another column.

All but three letters received at this office the past week were pre-paid.

One brother, who wrote to have his paper changed from one post-office to another, left us to pay five cents postage, when his paying three would have been sufficient.

POSTAGE ON THE HERALD.

Subscribers will receive the *Herald* at all post-offices within fifty miles of Boston, at five cents per quarter.

Over fifty, and not exceeding three hundred miles, ten cents per quarter.

Over three hundred, and not exceeding one thousand miles, fifteen cents per quarter.

Over one thousand, and not exceeding two thousand miles, twenty cents per quarter.

Over two thousand, and not exceeding four thousand miles, twenty-five cents per quarter.

Law of Newspapers.

The following principles have been settled by the decisions of the courts, in reference to the legal responsibilities of subscribers:

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their periodicals, the publisher may send them till all arrearages are paid; and subscribers are responsible for all the numbers sent.
3. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their periodicals discontinued. Sending numbers back, or leaving them in the office, is not such notice of discontinuance as the law requires.
4. If subscribers remove to other places without informing the publishers, and their periodical is sent to the former direction, they are held responsible.
5. The courts have decided, that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, until all arrearages are paid, is *prima facie* evidence of INTENTIONAL FRAUD!

The following case was recently tried in the Common Pleas Court of Philadelphia. Although we do not appeal to the law in similar cases of delinquency, we would commend this to the attention of those who wish to know how the world and courts of justice regard such dishonesty:

The proprietor of the *Germantown Telegraph* sued a subscriber for twelve years' subscription, and recovered. It was in evidence that the paper was left at a certain place at the express direction of the subscriber. The defendant pleaded that the debt was cut off by the statute of limitation; and second, that the paper should have been left at the defendant's residence, instead of at a public house, as ordered. Judge KELLEY, in his charge to the jury, said, that where

a person subscribes for a paper, and gives directions where it shall be left, he is bound to pay for it, unless he prescribes the time for which it shall be left. If a subscriber wishes to discontinue his paper, it is his duty to square his accounts, and then give notice for a discontinuance. If a paper is sent to a person through the post-office, and he takes it out, he is bound to pay for it. If a subscriber changes his residence, it does not follow that the carrier must take notice of it, and a delivery of the paper at the place where he was first directed to leave it, is a delivery to the subscriber, unless the publisher receives notice to discontinue, or send it to another place. The statute of limitation did not affect the case, as the defendant had paid something on account in June, 1844. Verdict for the plaintiff, \$22 50.

To Correspondents.

"A Seeker of Truth."—We shall be pleased to receive the articles you propose; but can give no assurance of their publication until they are received and carefully read. We publish whatever we judge will elicit truth. Where truth, and not victory, is sought for, good will result. We are always willing to be instructed; and where a like spirit is manifested, we anticipate no injury to truth by interchange of thought. The tone and style of your letter give us no reason to conclude that your articles will not be acceptable, if accompanied by the name of the writer, to which of course you will not object.

S. D. Wheeler.—We have written Bro. JONES for you. You had better send the money directly to him, as it will save one postage. We think you have acted honorably with the paper you refer to.

W. D. T.—We have received the copy of the *Journal* containing the commencement of the article on the Resurrection. Shall be happy to receive the remainder. Think it probable that we shall notice it.

Reading the Bible a Penal Offence in Tuscany.

The following specimen of Romish intolerance is taken from the Register of the deliberations of the Council of the Prefecture of the Department of Florence, at its sitting on May 16th last:

"Whereas, It is proven that on the evening of the 7th day of this present month, Fidele Betti, the Count Pierre Guicciardini, Cesar Magriani, Angiolo Guarducci, Charles Solaini, Sabatino Borsiero, and Joseph Guerra, were seated around a table in the house of said Fidele; and

"Whereas, It appears from the confession of the accused themselves, that at the same moment the Count Guicciardini was reading and commenting upon a chapter of the Gospel of St. John, in the Italian translation attributed to Jean Diodati; and

"Whereas, There are sufficient proofs that this reading and commentary had no other intent than to inspire sentiments and religious principles contrary to those of the Apostolical Roman Catholic Faith;

"Therefore, In consideration of the second article of the decree of the 25th April, 1851, the Council adjudges imprisonment to the Count Guicciardini at Volterra, Cesar Magriani at Monteri, Angiolo Guarducci at Guiccarico, Fidele Betti at Orbello, Charles Solaini at Cinquiano, Sabatino Borsiero at Rocca Strada, and Joseph Guerra at Piombino. (Corrected copy.) For the Secretary, "A. LAMBUCHI, First Commissioner."

What a heinous offence it is to read the Bible! Popery is ever true to its natural instincts wherever it has the power to carry them out. Disdaining and trampling under foot reason, justice, and the intelligence of an enlightened age, it still tyrannizes over the consciences of men, and would not fail, had it the ability, to set in operation the same inhuman machinery which it employed during the dark ages, for the suppression of light and knowledge.

The Cardinal's Curse.

The Cardinal rose with a dignified look, And called for his candle, his bell, and his book.

In holy anger and pious grief He solemnly cursed that rascally thief!

He cursed him at board, he cursed him in bed, From the sole of his foot to the crown of his head;

He cursed him in sleeping,—that every night He should dream of the devil, and wake in a fright;

He cursed him in eating, he cursed him in drinking; He cursed him in coughing, in sneezing, in winking;

He cursed him in sitting, in standing, and lying; He cursed him in walking, in riding, in flying;

He cursed him living, he cursed him dying! Never was heard such a terrible curse;

But, what gave rise To no little surprise,

Nobody seemed one penny the worse!

Ingoldsby Legends.

The Choral Advocate, and Singing Class Journal.—This is the name of a neat monthly of 16 pages, published by MASON & LAW, 23 Park Row, New York city, at 50 cents a year, or five copies (to one address) for \$2. The title of the paper sufficiently indicates its character. The number before us (No. 2, vol. 2) contains, in addition to a variety of matter of interest to the musical reader, original and selected, six pages of music, comprising as many tunes. The talent engaged in its editorial management is a sufficient recommendation. Messrs. LOWELL MASON and G. J. WEBB, of Boston, are its corresponding editors. We consider this work one of decided merit, and recommend it to those of our readers who feel interested in the cultivation of sacred music. We would thank the publisher for the June No.

"Luther and Cromwell." By the Rev. J. S. Headley. New York: John S. Taylor, 143 Nassau-street. Montreal: R. W. Levy.

The names of LUTHER and CROMWELL occupy a large space in history, and furnish abundant material for the literary artist. Besides chapters on these, the book contains articles on M. THIERS' Revolution, ALISON'S History of Europe, The One Progressive Principle, and The Apostles PAUL and JOHN. The limited space devoted to the several subjects, rendered it necessary that the remarks respecting them should be brief and superficial; yet they are not destitute of interest.

Bro. MATHEWSON and the friends in Connecticut are hereby informed, that I will attend their camp-meeting on the 1st of September, as requested, and remain a fortnight or three weeks in the State, d. v. You may arrange as you please. EDWIN BURNHAM.

THE HERALD TO CLERGYMEN.—The list of two hundred clergymen, of different evangelical denominations, to whom we are authorized to send the *Herald* free, is now nearly full. About thirty more names, if sent in soon, may be added.

Big Tent Meetings.

Phoenix Village, Warwick, R. I. (changed from Providence), July 13th to 20th.
New York City, July 24th to August 3d.
Clinton, Mass., August 9th, to 16th or 17th.
Maine (place to be appointed), August 20th to 27th.
New Haven, Vt., August 30th to Sept. 7th.
Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Full particulars will be given hereafter.

BUSINESS NOTES.

W. Wilmot.—We received \$8 on the order, have balanced your account for books; but have mislaid your other letter, so that we cannot now recall what we were to do with the balance, and so have credited it (\$4 27) to you on the ledger till further orders.

Jas. Butler.—You were credited \$2 to No. 534 at the June Conference.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

A. GEHRET, Bellefonte, Pa., refuses his paper, owing 3 00
L. POTTER, of Clay, N. Y. do do do 1 35
M. HALL, of Bridgton, N. J., stops his paper, owing 2 30
Z. HUNT, of Derby Line, do do do 1 80

Total delinquencies since Jan. 1st, 1851..... 141 33

TO SEND HERALD TO POOR.

A Friend..... 2 00
T. Pratt..... 2 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. N. Billings will preach at Addison, Vt., Friday, July 15th, and remain over the Sabbath—will some brother call for him at Ferrysburgh landing?; Panton, 2d; Vergennes, 2d; Burlington, 2d; Isle La Motte, 2d; Rouses Point, Sunday, 27th—(during the week in the vicinity, where brethren may wish; Champlain, Sunday, Aug. 3d; Clarence, 5th; Durham Flats, C. E., 6th; Waterloo, 7th and 8th (where Bro. Hutchinson may appear); Outlet, Sunday, 10th; Stanstead, 11th and 13th; Derby Line, 15th. Each (except Sundays) at 7 p. m. Further appointments will be given through Vermont to Boston at another time.

Bro. H. H. Gross will preach at Pitcher Springs, N. Y., Sunday, July 13th; Kinney's settlement, 17th; Homer, 20th. Appointments for other places on the route back to Albany, will be made from Homer, where letters will be asked for.

You will oblige some of your subscribers by saying in the *Herald*, that I will preach in Ashfield, Mass., Sunday, July 20th.

S. W. BISHOP.

Bro. F. McWilliams will preach at Lewiston Sunday, July 13th; Toronto, C. W., Sunday, 20th; Lockport Sunday, 27th.

Bro. J. Cummings will preach in Deerfield, N. H. (in the Free-will Baptist meeting-house), the third Sabbath in July.

Bro. J. G. Smith will preach at Manchester the third Sabbath in July.

Bro. F. H. Berick will preach in Lake Village, July 13th; Clinton, Mass., Sabbath, 20th; Nashua, N. H., Sabbath.

There will be a Conference in East Hatley, C. E., to commence July 14th, and continue over Sunday. Bro. S. W. Thayer will attend. (In behalf of the brethren.) I. WOREN.

HARTFORD, Ct.—Bro. Fassett will preach in Hartford the first and second Sabbaths in July. Bro. Shipman the third, Bro. Hawkes the fourth and the first in August, and Bro. Edwin Burnham the second.

Bro. Daniels will preach in Portsmouth, N. H., the Sabbaths in July.

There will be a Camp-meeting at Winsted, two miles from the depot, commencing Sept. 2d, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers; to come to the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATHEWSON, H. MUNGER, Committee.

There will be a Tent meeting at South Andover, Mass., commencing July 23d, at 1 p. m., and continuing over the Sabbath. Bro. T. M. Preble will attend. J. CUMMINGS.

Second Advent Big Tent Meetings.

Place of meeting changed.—The Big Tent meeting advertised to be held in Providence, R. I., on the 13th, will be held in Phoenix Village, Warwick, R. I., commencing Sunday, July 13th, and continuing over the following Sabbath. The location is very central, being within a mile and a half of the villages of Hope, Jackson, Fisk, Arkwright, Harris, Natick, Greenville, Wakefield, Centreville, Crampton, Aqueduct, Coventry, Washington, and about five miles from Apponaug depot. Passengers by cars from Providence and Stonington will take stage tickets to Apponaug, which will secure them conveyance to the Tent ground. Those from distant places will be provided with accommodations. Those leaving Providence will take the Stonington cars at 8 a. m. and 4 p. m. Fare, for both ways, 75 cents, or one way 50 cents, usual price. Fare from Apponaug to Phoenix, (five miles), by stage, 25 cents.

As this will be the only large Tent meeting that will be held in this vicinity this season, it is hoped that there will be a large attendance, and that the brethren will come prepared to put forth an efforts corresponding with the good desired to be accomplished.

By order of the committee.

WM. M. GIBSON, M. O. PRAY, H. D. BASS, L. B. POTTER.

Big Tent and Camp-meeting in New Haven, Vt., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

ADVERTISEMENT.

Buffalo, June 18th, 1851.
DEAR BRO. HIMES:—I wish you would put in your paper the following note, causing by looking through Bro. "Defence," which has just been received. Insert it as an advertisement, if you please, for two months, and charge me accordingly. H. TANNER.

To the Readers of the Advent Harbinger:—DEAR BRETHREN:—It will be recollected by you, that Elder Marsh, in his paper some time, I think, in January last, after reading my certificate in "Supplement" No. 2 of the "Herald," published a contradiction of the matter therein contained, claiming to take the same from my own proposition, which in my certificate was alluded to, and which was dated Sept. 4, 1850. In the manner in which he published that, I charged him with wilfully, and for effect, misrepresenting me, and suppressing the truth, and labored long with him to have the same corrected, but without effect. I have caused my letters, propositions, and all, so far as I have copies, (for Elder M. has suppressed a part of my papers, and refuses to give them up), to be published in a book called "Himes's Defence," they are contained between pp. 222 and 223 of that work. My object in this notice is to call your attention to those letters, and ask for them a careful perusal, and that if Elder M. is right in the course he has pursued, he should be freed from blame, and if wrong, that you should honestly hold him responsible for the wrong. I am willing to submit myself to the same rule. Allow me also to speak for this whole "Defence," a careful and prayerful perusal, that you may judge correctly as to this warfare upon brethren. It will not hurt you to know the truth. May God guide you by his Spirit and love to judge righteous judgment. Yours in love, H. TANNER.

Receipts from July 2d to the 8th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, JULY 19, 1831.

NO. 23. WHOLE NO. 531.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies \$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



JOY FILLS THE GOLDEN CUP.

BY WM. ORLAND BOURNE.

Look up, my weary soul!
A brighter day for thee is drawing nigh;
For morning beams are flashing in the sky—
Look up with faith, my soul!

Not always night shall keep
Its heavy shades around thine onward path;
For morning comes, though long, to him who hath
A soul that will not sleep.

Let me not slumber here!
There is a toil which calls the valiant heart
Forth to the strife in which the victor's part
Is fraught with many a tear.

Not always doubt shall fill
The earnest toiler with its spectral train;
For, through the twilight, hope shall come again,
And nerve his freedom will.

Look up with sterner gaze!
The teacher tells me, from the depths within,
That trial is the soul's true discipline,
Invoking louder praise.

In all life's lessons learn
That true men through their trials persevere;
Winter but comes, with all its storms severe,
To hasten spring's return.

Joy fills the golden cup!
'Tis thine once more to quaff the nectar sweet,
And new-born songs in grateful strains repeat—
Look up, my soul! look up!

Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

CONSTANTINOPLE.

A Turkish fop is a monster to look at, on account of the extraordinary figures, sprigs, vines, and kinkum crankums wrought by needles on the corners of his cloak, between the shoulders, and down the back. Then they carry a bouncing big silk bag for holding tobacco, brilliant with gold figures and tassels. The females are excessively fond, too, of such showy stuffs, and their handkerchiefs, shawls, napkins and doilers are laden with sprigs and lines waving in gold thread.

A shoe bazar possesses unusual attractions. They manufacture easy articles for wear; but such boots and shoes—so big, so red, or yellow—cannot be found any where else. Corns the people cannot have—since there is no compression, and the custom in all these countries of Asia Minor is to take off the shoes on entering a house. All the merchants are either bare-footed or in their stocking feet, in the bazars.—They reach, while sitting, whatever is called for.

The women are singularly fat, as we see them walking, followed by their slaves. Their faces and hands, the little that is seen of them, have a sallow, tallowy color, and their flesh seems to shake like a tumbler of jelly. Living on sweetmeats, leading indolent lives, and never enjoying the influence of the sun's rays, must be injurious to them. They all dress precisely alike, as far as I can judge, being well concealed in white gauze, or thin cambric, about the head; the body in very loose gowns, one over the other, and their yellow boots, the legs of which are short and slovenly about the ankles, forced into large, clumsy, spongy, peaked-toed shoes, down at the heel. They are to be commiserated, for they are nothings in the world.

The palace of the Sultan, called the seraglio; St. Sophia, and some of the mosques, are worth a close examination.

I was delighted with the Hippodrome—an oblong square, still kept open, at one extremity of which is about half of a Egyptian obelisk, a heavy granite column, raised on a marble pedestal, some ten feet from the ground. It rests

on four copper blocks, placed on the top of the marble block. How it was raised is a mystery. The bold hieroglyphics, from the base to the apex, show the superiority of the old Nile stone-workers over all other races. Near by, is a portion of a bronze pillar, representing three serpents twined together; and further on, a column of Venetian origin, apparently a hundred feet high, of hewn blocks, which already leans considerably, and bids fair to tumble down before long. On the spot where were once feats of horsemanship that were never yet surpassed, and scarcely imitated in the modern Hippodrome in Paris, a servant was breaking a horse to a rude cart. Of the burnt column, those who have a description of it may be interested in hearing that it is hooped all the way up, with strong iron bands, to keep it together. I went down into the ancient cistern, the whole covered with arches, standing, so say all, on one thousand columns. It is half filled with earth and rubbish, but it is still a very mighty underground place. Near the entrance door some people were winding silk. Water was running rapidly, very deep down, in that neighborhood, which we could see by peeping into yawning wells, without curbs. Thousands might tumble into these wells, as unquestionably they have, and their recovery would be utterly impossible. The waste of human life by violence has been terrible in the many revolutions to which Constantinople has been subjected, from the time of the Greek emperors.

The Turks have no genius; and, like children, they mar, break and destroy whatever they obtain from others. Constantinople was a beautiful city when they got possession of it. All their present finest public edifices were then here, with few exceptions, and they have merely altered their names, and converted them into holy Mohammedan places of worship. The bronze doors, tanks, spirals, domes, and all the splendors of architecture, that strike the stranger, are of Greek origin. A modern building, erected by the present Sultan, called a tomb, for the reception of the body of his father and some members of the family is, however, truly elegant, and quite at variance with the usual creations of the native mind. It is of white marble, and covers a large piece of ground, besides embracing a garden. The immediate tomb is an octagonal room, between 40 and 50 feet in diameter, with many immensely large, high windows, secured outside by gilded iron gratings, and within, hung with rich drapery.—About the apartment are sarcophagi—probably over each grave. These are cased with rich dark wood boxes, inlaid with pearl, in endless devices—partly covered with cloth. The tomb of Sultan Mahmoud, the first reformer who ever had possession of the Ottoman throne—the man who had the firmness to exterminate the bloody Janizaries—is indicated by a red turban, bearing a feather. Some of his children and wives, making quite a cluster of these pearl-wrought boxes, are on either side.

Near by, at an angle of the prolonged building, is a fountain, with brass cups, chained, for the thirsty to quench their thirst. Drinking places, with sucking tubes, as in the walls of mosques in Cairo, or with a servant always in attendance, to hand a draught to whoever asks, are common, and are maintained by the perpetual endowments of Mussulmen, who in this way, just before death, thought to purchase heaven.

Morals, in the East, are totally independent of religion, and no way affect or interfere with a man's professions of righteousness. A man may here commit crimes every day in the year, which in the United States would send him to the state prison for life, and yet be classed among the pious, devout followers of the prophet. I am sorry to add, that many nominal Christians are believed to be equally involved in those atrocious deeds, in the commission of which they have insensibly fallen by a long residence in the East.

With regard to the much-talked-of progress of this Government, it is very certain it has not advanced a whit beyond the personal efforts of

the late and present Sultans, who have some energy and considerable foresight into the probable fate of the kingdom. I have been studying the character of the Sultan for months, in view of the changes he is trying to effect. An American gentleman, who has long resided here, says that his Majesty is a man of good intentions, who is laboring single-handed, since not one of his native subjects comprehends an idea not suggested by the Koran, or the command of his royal master. There is at this moment a colossal, palace-like structure in progress, the walls and roof being completed, which is for an university. This is an emanation from the mind of the sovereign; but who are to be the faculty? Probably not one among the Turks could teach the elements of astronomy, or explain a principle in natural philosophy. They know nothing of the classics, of moral philosophy, of mathematics, nor a word of any art or science that enters into the composition of education. Probably the Mohammedan priests will soon get possession of it, and then it will degenerate into a great Koran school. There is not an academy or preparatory institution of any kind, so far as I can learn, for fitting youth for a college course. Of the medical school, it has been in some repute for the manufacture of surgeons for the army and navy. It was located in Pera, near my lodgings, surrounded by a high wall; but it took fire, as every sort of edifice does, in turn, in this city, which is made up of wooden houses of all sizes and altitudes; and in the conflagration the cabinet and apparatus were wholly consumed. The school is now lodged in a wing of the artillery barracks, near the termination of Golden Horn, at the European side, near where the river enters. Some French, but Italians principally, have the administration of its affairs, and of course it will be likely to dwindle into nothing. If the Sultan calls in European professors for the literary department of the university, it may seem to flourish while he lives, but it cannot live if Turks are to be the students. They cannot be improved: the race is stationary, and any idea that may be entertained by philanthropists or Christians of converting them to the true religion, is as preposterous as the drainage of the Atlantic Ocean.

Some of the hospitals for soldiers and seamen in Constantinople are well located, and enough expended on them to meet the requirements of the sick. I cannot go into particulars, and indeed there is nothing peculiar in their internal affairs. Many of the convents have hospitals attached, for the accommodation of those of their own creed,—as the Armenians, Greeks, &c. They also take care of their own insane. Of the kind of treatment this class of sufferers receive, I must defer mention till my return.—Besides practitioners in ample abundance, there are female physicians in Constantinople who enjoy an enviable reputation for skill, and receive the highest commendations, from the throne to the mud hovel. Even Europeans, and residents from the United States, place confidence in them as practitioners. They are called *gillingeet* women—which means, as nearly as anything, cure-all females. They are generally women fifty years and upwards—a suitable period for uncovering their faces—being the wives of Turks, and ordinarily Turks by birth. Their medicines, as far as I can ascertain, are pretty much like the New England diet drinks that were formerly prepared by all good mothers, in the vernal season, for their families, whether sick or well. Whoever makes inquiries, while staying in Constantinople, will be told of awfully incredible cures by the *gillingeets*. The fact is, they know nothing, and while they are amusing the patient, nature sometimes gets the upper hand in spite of them, and a miraculous cure follows. The character of the malady is not of the least importance—the remedy always being essentially the same. I know of a lady who is represented to have an obscure disease of some of the bones, who had sufficient confidence in one of these old women to pass through a series of liquefactions, but no way to her benefit.

Practitioners about town must necessarily be

numerous, though the city is a healthful one. How they are found by their patrons is a mystery, since door-plates are rarely seen, and could not always be read if they were. As in Paris, where no practitioner puts out his name, those who desire their services must hunt them out. They ordinarily walk, as an attempt at riding, even on horseback, in the narrow, crowded streets, would be too slow a movement if they have much to do. Apothecary shops, in the Frank quarter, are frequently passed, resembling those of our own cities, but much smaller. Any one may obtain medicine by paying for it. A new medical house is going up on the European side of the Bosphorus, not far from the new palace, which is also approaching completion, on the water's edge—a far finer kingly residence than is usually seen in England, France or Austria. Probably a part of the medical building will be devoted to other purposes, since it cannot possibly be required for mere lecture rooms, or library and cabinets. It is four stories high, and as large on the ground as Faneuil Hall. The manufacture of medicine for the public service may be contemplated, after the customs of Naples and Lombardy. Who has been instrumental in coaxing the council of state into the erection of such a monster habitation, has not been ascertained.

I am quite surprised at the elegance and steadiness of some of the royal residences. The palace on the Bosphorus, erected by Mahmoud II., just before his death, now in the occupancy of his son, the Sultan, is lighted with gas. The marble pillars, the richly ornamented iron gates, the masonry, &c., took me by surprise. The new palace, which is to be ready for the sacred family in three years (five having expired already since the commencement of the undertaking), is unsurpassed for harmony of architectural embellishments. It looks more as I fancy a palace should, than any heretofore seen in Europe.

At the navy yard I was equally surprised at the beauty, number, and magnitude of the ships of war. One carries one hundred and forty guns. Most of the vessels, however, are decaying, and have a ruinous appearance. They are without sailors, and consequently shamefully neglected. Some of the Sultan's steamboats are models of excellence. Of course they were all manufactured by European artisans. Christians are employed in and about all the public works. They alone have the genius and perseverance to carry out designs in any department of the public service.

A partiality for the science of law has induced me to watch the processes in the courts here. Whoever has the most bucksishness for his honor, the presiding judge, is sure of a decision in his favor. Within a year, however, something like a reformation has actually commenced, I am assured, in the courts. Cross-questioning has been introduced, an unheard-of novelty before to the stupid Turks. I have been present when a creditor complained of a debtor for not making punctual payment of his debt. The way of enforcing the decrees of the court in such a case, is short and never-failing. If a man cannot pay, and the judge is convinced of his inability, he is sent to prison before, the creditor, by hook or crook, will try equivalent to swearing out; but a day or two for ninety days, when he passes through an ordeal to get him out, perhaps on a pretence that a way is opened for payment, a religious holy day is approaching, and so on; and if he succeeds, he then, by law, can thrust him back again for 90 days more, and even repeat it as often as he succeeds in outwitting his debtor.

The Rev. Mr. Holmes, from the United States, a man who is better acquainted with the institutions of Turkey than any Frank whom it has been my happiness to meet, assures me that there is actually good-sized written commentaries on law, by some of their celebrated doctors. All their jurisprudence is founded on the doctrines of the Koran; but there always has been, and will continue to be peculiarities in cases, for which their so-called inspired book has made no provision. Consequently the cadis have been

thrown upon their own responsibility, and these precedents now assume the form of manuscript volumes, to which reference is had in difficult matters. Some of these have accompaniments, or comments upon comments—"Coke upon Lyttleton"—to give a clearer understanding of the author's views. All these are executed with a pen, nothing being printed; for, as often before said, they have neither literature nor the semblance of a printed work. However, let a decision be determined as it may, there is invariably a power behind the screen to set the whole aside, or procrastinate, till both parties die, without knowing which is the better off for the lawsuit.

"What think ye of Christ? Whose Son is He?"

"What think ye of Christ?" is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.

"He is altogether lovely;" lovely in himself, lovely in heaven, lovely in the estimation of his people; but is he lovely to you? "He is the chiefest among ten thousand." "His name is as ointment poured forth, therefore the upright love him." "He is the rose of Sharon," so fragrant; "the lily of the valley," so beautiful; "the apple-tree among the trees of the wood," so productive and profitable. Many are the souls in heaven, and not a few on earth, who can say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste; he brought me to his banqueting-house, and his banner over me was love;" but can you say it? "What think ye of Christ?" Is he your God and portion forever?

Do you see that in him the widest extremes meet? that the "Ancient of Days" and infant of days are one: that He is "the high and lofty One who inhabiteth eternity," and "the meek and lowly One" who inhabiteth the earth; "the Son of man," but no man's son; one in whom

All human beauties and divine
Are seen to meet—and meet to shine;

the "great mystery of godliness, God manifest in the flesh;" one "in whom dwelleth all the fullness of the Godhead bodily;" who lives in heaven in the bosom of his Father, and on earth in the hearts and hopes of his people?

The great author of all life, the source of all light, the essence of all truth, and soul and substance of all wisdom, power, and love; the husband and head over all things to the Church; "upholding all things by the word of his power," and "working all things after the course of his own will." The Jehovah of the universe, who now is, ever has been, and ever will be the delight of his Father, the wonder and admiration of angels, and the one "altogether lovely" to his saints! Oh, are you of those

"Who take him a creature to be,
A man, or an angel at most?
Then you have no feelings like me,
Nor know yourself wretched and lost.
So guilty, so helpless am I,
I could not confide in his word,
Unless I could make the reply,
That Christ is "my Lord and my God."

I see in his fulness ample supplies for all my necessities, adapted to any and every condition in life and death. He is a *foundation* on which I can rest, since he has taken me up out of the horrible depths of my own weakness and wickedness, and placed me on it; a *fountain* in which I can be cleansed from the pollutions of the pit; "bread" and "water of life" to feed and refresh my needy soul; *raiment* to clothe me; a priest to atone for my sins and make intercession for me; a prophet to teach me to intercede; a king to rule in and reign over me, enabling me to bring all my thoughts into captivity "to his will." He is a father to advise and protect me; a husband to provide for and "nourish and cherish;" a brother to relieve; a treasure to enrich; a heaven to enjoy.

Yes, all this and ten thousand times more than tongue can express or pen can write, has been procured by and secured in the Saviour for all who "think rightly of him." This is theirs to enjoy in sickness and in health, in poverty and in wealth, in life, in death, and in heaven. "More to be desired is it than gold;" but how "few they be that find it!" He who was "seen of angels" is almost entirely overlooked by men. He who is "altogether lovely," has no form nor comeliness to many; and when they see him "set forth crucified and slain," there is no "beauty that they should desire him," until he who can make "both the blind to see and the deaf to hear" opens their eyes to behold wonderful things in Christ: giving them to understand and feel that "surely he hath borne our griefs and carried our sorrows;" that "he was wounded for our transgressions and bruised for our iniquities," that we might be healed by his stripes; that "he who knew no sin was made sin for us, that we (who knew no righteousness) might be made the righteousness of God in him;" suffering for our sins, "the just for the unjust," that he might bring us to

God, where we never could have come but by his death and intercession, which he ever lives to make.

And now, dear reader, if you have understood and enjoyed this truth, you may thank God and take courage, for "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Call upon him for others who comprehend it not. "Lord, that their eyes may be opened." Call their attention to it; "peradventure the Lord will give them repentance to the acknowledging of the truth." They can but perish, if you try, and you know they can never be right until they *think rightly of Christ*. If, as is possible, you have read this, but, having no "good hope through grace," have not enjoyed it, cannot now tell what it contains, my heart sympathizes with you. I well remember when all this was dark to me. I know that "no man can call or receive Jesus Christ as Lord or Jehovah, but by the Holy Spirit;" and "having not the Spirit, you are none of his." You cannot look up in the spirit, confidence, and comfort of a Christian, and say "My Saviour, my Redeemer, my Lord." No, for he is not yours. You have never received him.—You do not comprehend his true character. I fear you never will. Do you wish to know the truth? Then read this again, and pray for right views of Christ. If I can help you, I will write again.

N. Y. Recorder.

Beloved, Yet Sick.

"Lord, behold, he whom thou lovest is sick."—John 11:8.

Sickness is one of the effects of sin, but it is not always a proof of God's displeasure; the objects of his love are a poor and an afflicted people. Whom the Lord loveth, he chasteneth. The objects of his love may be known. They are peculiar in their experience; they fear sin; they have low views of themselves; they prize the throne of grace; they highly value God's word; they love, cleave to, and depend entirely on Jesus for acceptance with God, and complete salvation. They pant after holiness, they pine for the presence of God, and they prefer anything to being banished from him. They are singular in their practice, they separate from the world, they are much in private with God, they have no relish for the gayeties and vanities of the town, and they wish and aim to copy the example of the Lord Jesus Christ in all things. They say by their life, pursuits, and profession, "I am the Lord's." The love of Jesus weans them from the world, and preserves them from inordinately loving the creature. The Saviour loves all such. His love has been fixed on them from eternity. His love to them is strong, tender, and deep. He loves them always, and will love them forever.

But the love of Jesus does not prevent sickness; nay, sometimes it sends it. Lazarus was beloved, but Lazarus was sick. Bodily disease is often sent as a blessing; it is medicine to purge out some gross humors from the soul; to wean us more from the world; to embitter sin; and to bring us to feel more than ever our dependence on the Lord. It is sometimes sent as a correction: we have perhaps, been ungrateful for our health; or we have been light, trifling, and worldly; or we have overvalued the things of time, and practically slighted the things of God; or we have been hewing us out broken cisterns; or we have been careless and troubled about many things, to the neglect of the one thing needful; and sickness is intended to chasten, correct, and cure us. Or it may be sent for instruction: we often learn more during a short illness, than we do in months and years of health. Then we see the real emptiness of the world, the vanity of the creature, the folly of seeking a portion below, the importance of divine things, the value of an interest in Jesus, the blessedness of fellowship with God, and the necessity of being like servants waiting for the Lord. Then we get nearer to our God, become more detached from the world, and enjoy divine things with a double relish. Surely this is love. Does the mother love her child the less, because she sees it necessary to give it bitter medicine? Or does a father love his son less, because he must chastise him to prevent his ruin? Or is it unkind to teach a pupil the most valuable and important lessons, even if it require confinement and close application for a time? If so, Jesus is unkind in sending sickness; but instead thereof, it is love and kindness that afflict us.

But when saints are sick, Jesus should be sought; and to him the application should be made. He is our physician, and he alone can give skill to the earthly physician, or render the means effectual. He is also one of the family: He "is the brother born for adversity;" now he is especially needed, now he is peculiarly suitable, and now he is willing to visit and bless. He is the friend who is as one's own soul, who is united to us, and deeply interested in our everlasting welfare. He requires that we visit him, inform him, and invite him to our sick chambers, and strive to

profit by the dispensation. In making application, we should plead with him on the ground of his love. "He whom thou lovest is sick." Then it is important that our state be decided before sickness comes: also that our walk and communications in health should be consistent and spiritual, that our friends may thus plead for us. The sisters knew that Jesus loved Lazarus, and that Lazarus loved him. But how many sisters there are who do love Jesus themselves, but their brothers do not; they cannot go to Jesus for them in sickness as these sisters did. Oh happy family, where sisters and brothers all love Jesus, and are beloved of him! If sickness visits such a house, with confidence may the other branches apply to the Saviour, and love will listen, approve, and act, for the benefit of its objects.

Rev. James Smith.

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

Examination of Martin Luther, continued.

This incendiary, being sacrificed as a victim to cover the Roman Pontiff from reproach, Mil-titz entered into particular conversation with me at Altenburg. He did not pretend to justify the scandalous traffic of indulgences, but requested me to acknowledge the four following things: "1st. That the people had been seduced by false notions of indulgences. 2d. That I had been the cause of that seduction, by representing indulgences much more heinous than they really were. 3d. That the odious conduct of Tetzel alone had given occasion to these representations. And 4th, That though the avarice of Albert, Archbishop of Mentz, had set on Tetzel, yet that his rapacious tax-gatherer had exceeded, by far, the bounds of his commission." These proposals were accompanied with many soothing words and pompous encomiums on my character, capacity, and talents; and with the softest and most pathetic expostulations in favor of union and concord: all of which he joined together with the greatest dexterity and address, in order to touch and disarm me; and at first I must confess it produced too much effect. But the result was, I refused to comply with his request; and the prisoner issued out a bull against me, dated the 15th day of June, 1520, in which forty-one pretended heresies extracted from my writings were solemnly condemned, all my writings ordered to be publicly burnt, I, on pain of excommunication, to confess and retract my errors within the space of sixty days, and cast myself upon the clemency and mercy of the Pontiff. I then resolved to show in the most public manner that I had withdrawn from the prisoner's authority, despised his papal thunder, and in future would own no other sovereign but our Lord and everlasting King. I therefore, on the 10th day of December, in the year 1520, caused a pile of wood to be erected without the walls of the city of Wittenberg; and there in the presence of a prodigious multitude of people of all ranks and orders, I committed to the flames both his bull that he published against me, and the decretals and canons relating to his supreme jurisdiction, as the pretended Vicar of Christ.

By this act I designed to declare to the world that I was no longer a subject of the Pope.—For the man who commits to the flames the code that contains the law of his sovereign, shows thereby that he has no longer any respect for his government, or any design to submit to his authority. In less than a month another bull was proclaimed against me, bearing date the 6th day of January, 1521, by which I was expelled from the communion of the Church of Rome, for having "insulted the majesty and disowned the supremacy of the" prisoner at the bar.

Such iniquitous laws, enacted against me, produced an effect very different from what the imperious Pontiff expected. The Lord enabled me to wax more bold against his traitorous government; and the numbers who deserted his standard, and came over and professed allegiance to our beloved Sovereign, encouraged me yet more. The Lord stirred up others, also, in different countries, to oppose the sovereignty of the prisoner, and the pillars of Babylon, his stronghold, began to tremble. Several heralds were also engaged by our King, to proclaim pardon to rebels who rejected Antichrist and returned to their allegiance.

The Emperor Maximilian I. having departed this life, and his grandson, Charles V., king of Spain, succeeded him, the prisoner took this opportunity of venting and executing his vengeance, as far as he could, on such as dared to call in question his power. He put the new Emperor in mind of his character, as advocate and defender of the Church, and demanded on me exemplary punishment. Frederic the Elector, however, employed his interest with Charles, so

far as to prevent any unjust sentence being pronounced against me till I was heard. I was, therefore, ordered to repair to Worms, within twenty-one days, in order that my conduct might be examined, and decided upon in the public Diet.

When I appeared before the Emperor, princes, and assembly, I was desired to recant and retract what I had published; but which I absolutely refused, unless it could be proved that what I had written was contrary to the Word of God. I insisted, that I could prove that the Pope of Rome and his general councils had frequently erred, and that grievously; and, therefore, it would be an ungodly thing in me, or any other, to assent to them and depart from the holy Scriptures, which could not err. Some attempted to persuade the Emperor to violate his promise of protection to me, as Sigismund had done before to John Huss; but he would not. I, therefore, was permitted to depart, and the Emperor gave me twenty-one days' protection on my way home. After my departure from the Diet, I was condemned as an enemy to the holy Roman empire. The Elector Frederic, who saw the storm raising against me, used such precautions as he could to secure me from its violence. For this purpose he sent three or four persons, in whom he could confide, to meet me on my return from the Diet, in order to conduct me to a place of safety, who, disguised by masks, executed their commission with the utmost secrecy and success. I was taken to the castle of Wartenburg, where I continued full ten months, and employed this involuntary leisure in translating the Scriptures into the Dutch language, and writing several works which I afterwards published.

I left this Patmos in the month of March, 1522, without either the knowledge or consent of Frederic, my protector, as I could not bear to be hid in the hour of danger. Having returned to Wittenberg, and translated some part of the Scriptures into the German tongue, it is almost incredible the sudden and blessed effects it produced, when circulated among the people.—From the minds of many it extirpated, root and branch, the superstition, idolatry, and rebellion, scattered over the earth by the prisoner.

While the proclamation of the laws of our King produced wonders, the prisoner changed his name to Adrian VI. By this name he sent a Legate to the Diet assembled at Nuremberg, in the year 1522, to demand the speedy and vigorous execution of the sentence pronounced against me at Worms. The next year, the same demand was made by him in the most violent manner, by the name of Pope Clement VII. Frederic, Elector of Saxony, died in the year 1525, and John, his brother succeeded him. He immediately acted a decided part; for being fully convinced that the authority of the prisoner was usurped, he rejected him and his superstitious laws.

One assembly met after another in Germany, which rather increased than checked the progress of the Reformation. The prisoner not meeting with the support he wished from the Emperor Charles V., entered into a confederacy with the French and Venetians against that prince. Charles, though one of the prisoner's church or society, being greatly exasperated at his conduct, abolished the Papal authority in his Spanish dominions, made war upon the Pope in Italy, and laid siege to Rome in the year 1527. The prisoner, then Clement VII., was blocked up in the castle of St. Angelo, and exposed to severe but legal treatment; during which time the princes of the empire enjoyed some tranquillity.

After this, Charles made peace with the prisoner, and again supported him in rebellion: and in an assembly held at Spire, in the year 1529, decreed it unlawful for any person to change or alter his religious government. This decree was justly considered as iniquitous and intolerable by the Elector of Saxony, Landgrave of Hesse, and others, who remonstrated but in vain. They then entered a solemn protest against the decree and prisoner on the 19th day of April; and from that day the appellation of Protestant has been given to such as protested against his vile authority.

At last the famous Council of Trent was proposed, and after much altercation, assembled on the 13th day of December, 1545. The Emperor and prisoner had mutually resolved the destruction of all who should oppose this Council, and the meeting of the assembly was to be the signal for taking arms. Accordingly its deliberations were scarcely begun before armies appeared ready to deluge Germany in human gore.

Notwithstanding this, several princes publicly rejected the prisoner's authority, and his convention of rebels at Trent; and appeared in the field to defend their rights. Of the scenes of tumult and the calamities that followed I can say but little, for being sixty-three years of age, my Sovereign thought proper to withdraw me from the scene, while I was at Isleben, on the 18th day of February, 1546. Being superannuated, I have from that day lived upon a liberal

pension of everlasting life, and have not seen the prisoner from that day to this.

Cross-examined by Mr. Jesuit.

Q.—Did you not vow, as a monk, to observe celibacy?

A.—I did, when I was ignorant of God and his laws.

Q.—Do all nuns solemnly vow the same?

A.—They do: and when people have taken leave of their reason, they may promise anything.

Q.—Did you not marry contrary to your vow? and was not the woman you married a nun, who violated her oath to marry you?

A.—I did marry contrary to my vows which I made when a stranger to my Lord the King; and I married a nun, so called, contrary to her vows. I had God's authority to marry, and the Pope's to live a single life. When, therefore, I rejected the prisoner's usurped government, I rejected his laws; and when I became a subject of my Lord's kingdom, I rendered obedience to him.

Q.—But did you not do it contrary to your oath?

A.—I have before observed, that I did it contrary to my monkish vows. I had also promised as a priest to own the prisoner's rebellious authority; but can it be supposed that because a man has been reared up in rebellion, ignorant of his lawful sovereign, and a stranger to his laws, and has been made to vow or promise obedience to a tyrant, that he is always bound to remain a traitor all the days of his life? The laws and statutes of my Prince, as well as the laws of reason, justify the act I did.

Q.—Where was your religion before you?

A.—In the Bible, and in the hearts of all the faithful subjects of our Lord the King.—Where was my religion before me! Attend to the witnesses that have been examined. They prove that God has, in all ages, had a people to serve him. Look also into the valleys of Piedmont, at the Waldenses, and ask Popish writers themselves, they will tell you they were five hundred years before me, and some of them say that from the time of the Apostles they were continued. And if there were no enemies to Anti-christ before me, how came it to pass that he chained so many to the stake for heresy, many centuries before I was born?

Philip Melancthon, sworn.

Q.—Was you not once under the prisoner's authority?

A.—I was, but blessed be God, not now.

Q.—Did you continue long in his service?

A.—Till I was about twenty-four years of age. When about that age, I attended to hear Martin Luther dispute with Eckius, on the supremacy of the Pope of Rome; and from that time I was so fully convinced that the prisoner's power was usurped, that I united with Luther, and we became intimate friends.

Q.—Do you recollect any of the arguments brought by Eckius, to support the prisoner's authority?

A.—All his arguments were derived from the spurious and insipid decretals which were scarcely of four hundred years' standing; while Luther proved to a demonstration, that the Church of Rome, in the earlier ages, had never been acknowledged as superior to other churches, and combatted that church (so called) and the prisoner, from the testimony of the Scripture, the authority even of those Fathers they pretended to venerate, the best ecclesiastical historians, and even from the decrees of the council of Nice itself.

Q.—Do you remember the prisoner's sending the Dominican friars to sell his pardons?

A.—I do. Some pardons were offered for sins impossible to be committed, and too shocking to be imagined; others, for sins future as well as past. Indulgences were often granted to whole fraternities, and sometimes for a thousand years, or more. And among the relics exhibited to view, was a plume, said to be a plume of the wing of St. Michael the Archangel. John Tetzels often shocked me with his awful blasphemies. He, in attempting to describe the efficacy of the indulgences he had to vend, said, "That even had any one deflowered the mother of God, he had from the Pope (or prisoner) wherewithal to efface his guilt." And he also boasted that "he had saved more souls out of hell by his indulgences, than St. Peter had converted to Christianity by his preaching." He also promised to every one that would put ten shillings into the box which he carried about with him, license to eat white meats and flesh in lent, and power to deliver what soul they would out of purgatory; and moreover full pardon for all his sins, however heinous. But if it was one jot less than ten shillings, he said it would profit nothing.

Ulric Zuinglius, the Reformer of Switzerland, sworn.

Q.—Was you not once under the authority of the prisoner at the bar?

A.—I was. I was called a Canon of Zurich and an Archdeacon in Switzerland; but I began to manifest my public opposition to his govern-

ment in the year 1519. I had, previous to that time, been led to suspect that the prisoner had usurped his authority, and was really a rebel in disguise; and afterwards I was satisfied that my suspicions were well founded. Soon after this, the prisoner sent into Switzerland an Italian monk, whose name was Samson, to carry on the same imperious traffic of indulgences, as Tetzels had done in Germany. I opposed the traitor Samson, and his master who sent him; and at last I had the satisfaction of seeing by far the greater part of Switzerland reject the authority of the prisoner at the bar.

William, Prince of Orange, sworn.

Q.—Do you recollect the prisoner's conduct to the people in the Low Countries, and if it was ever computed how many were murdered by the Duke of Alva?

A.—I do. When they were liberated from his shackles by the preaching of the Gospel, he took the most violent measures to reenslave them. For this purpose he augmented the number of his rebellious bishops, established that horrid tribunal called the holy Inquisition, and inhumanly tortured and murdered by racks, gibbets, and fires, many thousands, besides those who perished by the sword. The Duke of Alva himself boasted, that in the Netherlands alone, within the space of a few years, he had dispatched 36,000 souls by the hands of the executioner. The Jesuits, from their first institution, to the year 1480, that is, between thirty and forty years, are computed to have put to death 900,000 Christians, who rejected the prisoner's authority. And in the space of scarce thirty years the Inquisition destroyed by various tortures 150,000. One Saunders, a priest, confesses that an innumerable multitude were burnt throughout all Europe.

John Calvin, the Reformer, sworn.

Q.—Are you not a Frenchman by birth?

A.—I was born at Noyon, in Picardy, in France, on the 10th day of July, 1509. I was educated in the Church of Rome, and ordained in her corrupt communion, but I rejected the prisoner's traitorous supremacy in the year 1534, when I was about twenty-five years of age.

Q.—Did not the prisoner burn and destroy very many subjects of our Lord the King, in France, while you resided there?

A.—He did. My heart bled to see the slaughter he made daily. I witnessed many of my friends who were the blessed subjects of our King daily committed to the flames by King Francis I., who acted as executioner for the prisoner; and being filled with indignation against his awful and cruel law and conduct, I was constrained to protest against him. The excellent Queen of Navarre more than once saved me from the fire. But at last I was obliged to fly from France into Switzerland, to escape the cruel persecution in my native country. I retired to Basil, where I published a book called Christian Institutions, which I dedicated to Francis I., with the design to soften the unrelenting fury of that prince against the Protestants. At Geneva I was chosen to be the pastor of a Christian Church, that professed obedience to the laws of Jesus, acknowledged him alone for their head, and rejected the prisoner and all his rebellious orders of priest. With this church I continued till the year 1565, when I was called by our Sovereign, from them into his kingdom.—(To be continued.)

"Busy-bodies in other Men's Matters."

There are such men in every community; they have existed in all ages and in all countries. They consider it part and parcel of their legitimate business to superintend, or to dictate at least, "in other men's matters." It is not only fair and honorable with them to pry into the private affairs of others, but they regard it as their duty to do so. If the "busy-body" is but a mere *worldling*, his influence is not generally felt to any very considerable extent; for the community in which he lives soon find out his true character by his conduct, and he is set down at his real market value—which is just nothing; consequently his influence fails to produce the desired effect—but this produces no effect upon him; as a necessary part of his business he still continues to be "a busy-body in other men's matters," and retails scandal with as much assiduity and zeal as ever, notwithstanding the fact that he is conscious that his stories are neither regarded nor believed.

But if the "busy-body" happens to be a member of the church, he occupies a very different position. He is, generally, a *very* pious man, and if he ever performs an act of charity, he is sure to tell it to every body. This he thinks is "letting his light shine before men," and if they do not glorify his Father in heaven, as a consequence, why, it is no fault of his; he has discharged his duty faithfully, and the world knows it. But the great business in which he excels, is an interfering with "other men's matters." As a matter of course, he thinks him-

self to be *just about right* in everything, consequently, whatever he does or says is right—in his own estimation; and the more he does or says in the way of his calling as a "busy-body," why, the more zealous he is in the cause of religion. But there is one peculiarity about him, in which he differs from the rest of his brethren—he is slow to perceive any good qualities at all in others, while their bad stand in bold relief before him; and so he sets about the delightful task of eradicating them. His brethren, on the contrary, having learned that old-fashioned and thread-bare maxim of the Apostle Paul, "charity thinketh no evil," have learned to "speak evil of no man;" but not so with the "busy-body." It is music to his soul to deal with the faults of others. To be sure he does not attempt to gain over a brother in fault, by going to him and telling him of it, as directed by the Saviour,—but then he goes to all the rest of the church and tells of it; and this, in his opinion, is a great deal better, and certainly a great deal more laborious.

The busy-body in other men's matters, being, as we have already stated, right in his own eyes, (although he is the very reverse of being right in the eyes of those who look at him through the light of the gospel) *naturally* thinks others to be wrong. He sees, or hears of something about some member of the church—no matter whether it be true or false—his suspicions are aroused at once, and after conning the matter in his own mind a few moments, he understands the whole case *exactly*;—and true to his instinct he sets at once about the reformation of the offending brother, by reporting all that he has heard, together with the fruitful cogitations of his own mind in regard to the case, to all the members of the church, *except* the individual himself who is the subject of all his slanders.—It is true a case will sometimes arise in which the "busy-body" deems it his duty to go direct to the person himself who he supposes to be in the wrong, and to deal with him as the importance of the case demands. But when such cases occur, you may be sure they never come under the head of cases of "discipline,"—for he invariably disciplines members by slandering them—but it may be some question in regard to church polity, or the settlement or dismissal of a pastor. When such a case occurs, and the "busy-body" undertakes to deal with the offending brother, he does it in such a way as to reach the very bone and marrow of the more tender-hearted brother; by his dictatorial, and uncharitable remarks, he leaves a wound in his spirit that it will take years to remove.

The Apostle Peter in exhorting his brethren but let none of you suffer as a murderer, or as a thief, or as an evil doer, or a busy-body in other men's matters." The "busy-body" is here classed with very poor company indeed; but we reckon it is as good as he deserves, for if there is a character on earth that deserves to be shut out from the society of the pure and the good, and to be classed with murderers, thieves, and evil doers, it is the contemptible "busy-body" in other men's matters;" and the apostle understood what he was about when he placed him there.

Chris. Secretary.

The Sure Title.

Father Flynn had been lecturing us on the greatness and power of the church, and commanding us to leave the care of our souls entirely to the clergy, and to be satisfied with what they told us, and nothing else, was right. There was one bold fellow present, one Phil Ryan, a decent farmer, with some small holdings in a place near us. After they were dismissed, all but me and two or three more that were in the priest's confidence, Phil came back, and making his best bow, said:

"Plase your reverence, I just forgot how I want to lodge a complaint against Mike Connor; he's so contrary, and scrupulous, and suspicious."

"Well, be short, man; it's little I'm likely to do in settling your differences; but I always held Mike to be a decenter fellow nor yourself," says Father Flynn.

"Well, then," says Phil, "to make short of it, yer honor, I want Mike to rent of me a snug cabin, and a matter of two acres of good land on a lease."

"Well?"

"Mike is unreasonable, your reverence, all out, he wants to see my title to be sure it's good, and to examine all about the little property, which I take very unkind at his hand, seeing he has my word for it all."

"Why, man alive!" says the priest, who had a liking to Mike, "What's got into your head now? Do you suppose any but a mere natural would take your bare word in a matter where himself, his interest and his comfort are all concerned? Go, give him the satisfaction he wants, and don't be setting yourself up in the place of law, justice, lease, and all!"

But Phil did not move. "Plase yer reverence," says he, "I've the head landlord's authority to say that he executed the lease, put-

ting me in possession of these premises, to let as I like; and why should any man stand doubting me, or want proofs?"

"Get along, sir," says Father Flynn to him again; "produce your lease, show him the title, satisfy the honest man's mind that his own will be good, or else he's a fool if he has any thing to do with you or your holding; it's what every tenant has a right to," says he again to us, "and ye know that, boys, very well."

But what a change came over Phil! He stood as bold as a lion and as brisk looking as a kid; and never moving his eyes from the priest's face, that grew all scarlet and blue as he spoke, he said:

"Why, then, your reverence, will you please show me *your* title to grant me an entrance into the kingdom of heaven; and satisfy me that if I take it at your hands I am safe in possession, let who may object to it?"

The priest was like mad! He made as if he would close in upon him to chastise him; but Phil was a powerful fellow, and not to be trifled with. He stood on his guard firmly, but not disrespectfully, and so went on:

"It's but a cabin, sir, and a patch of ground, and the longest possession a man can have of it is but a few years. But in case that he don't get it, there's store of places just as good to the fore; or if he's turned out, he needn't want a shelter to go to. But the place we're depending on your reverence to engage for us when we leave this world"—

Here the priest interrupted him with a worse word than I'd wish to write down; and turning to us, said:

"Boys, will you see your priest insulted by a swaddling apostate, that's sold himself to the devil and the Bible men for a few coin? My curse on ye if ye don't stop his blasphemous mouth and drive him out!"

"They needn't," said Phil, looking coolly at us, "I'm not going to trouble your reverence any further, as I've incensed you into my meaning about the everlasting habitation. I meant you no disrespect, sir, but a poor man's soul is precious, and I must have a better warrant than the bare word of any living man before I hazard it forever."

Terence O'Grady.

The Death of Mirabeau.

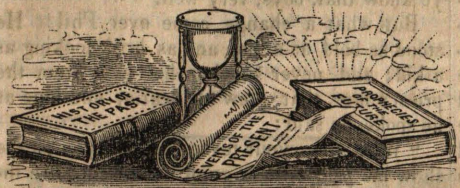
"Sprinkle me with perfumes, crown me with flowers, surround me with music, that thus I may enter upon eternal sleep!" were the last words of the dying Mirabeau. Fit valedictory of so ignoble a spirit, to the fearful scenes over which, like an arch-demon, he had so often and successfully tyrannized.

Gifted with a versatility of genius that placed him on an equality with the most prominent public men of his country, Mirabeau might have wrought out for himself a monument lasting as the political annals of France, and been instrumental in leading that ill-fated kingdom to a retreat, secure alike from the despotism of a court, and the blighting anarchy of an infuriated populace. Possessed of an influence grasping alike the power of the palace, and the cot of the artisan, he ruled both king and subject. Noble by birth, the royal household appealed to the pride of that nobility as a defence against the jeers and assaults of a reckless people. A republican by profession, the revolutionists with the concordant acclamation of a million voices, constituted him a mediator between themselves and the throne. Recreant to his king, the royal prerogatives were publicly sold in the market place of the mob; and deluding with deceitful hopes the people, their just rights were scornfully satirized in the audience chamber of the king. Eulogizing every virtue, he revelled in every vice; grasping at every merit, he embraced every defect; bowing down with the devotion of an idolater at the shrine of every glory, he burned unholy incense upon the altar of every disgrace; aspiring to the most daring yet successful political leadership of the Revolution, he wallowed in the vilest kennel of profligacy that ever reeked upwards from the streets of abandoned Paris. Guided by no fixed principle of right, he basely stooped to gather the emoluments of every wrong; prompted by no holy impulse that might have made him a patriot or a martyr, he deemed it no villany to betray a party or abjure a faith.—Looking not beyond the present hour; that hour animated by no existence worth a thought, save his own; and that existence wedded to the gratification of every sensual appetite, even to satiety—he crushed within him those aspirations, which in the quiet of his youthful student days, plead with angel eloquence for the actual glories of a future, nobler life; and wrote over the entrance to his chamber, "Death is an eternal sleep!" Every goblet of pleasure he had drained to the lees, every golden-hued fruit he had plucked from the tree of sensual life; and now in the hour of death, when every sense was silently yet securely being sealed forever, Mirabeau raised himself, all loathsome and deformed through licentiousness, from his couch, and in tones undaunted as those which he had ere-while spoken in thunder accents from the Tri-

bune of the Assembly, demanded the vestments for this last sacrifice—"Sprinkle me with perfumes, crown me with flowers, surround me with music, that thus I may enter on eternal sleep!"

A shadow stole over his black brow; a tremor shook his frame, and the sensual Mirabeau slept in calmness his death sleep.

Christian Chronicle.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 19, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

MR. LORD'S JOURNAL.

The Theological and Literary Journal. Edited by DAVID N. LORD. No. XIII, July, 1851. New York: Published by FRANKLIN KNIGHT, 140 Nassau street. London: JOHN CHAPMAN, 42 Strand.

We are indebted to the publisher for the July No. of this Journal,—containing the following articles

Art. I.—*Brown on Christ's Second Coming.*—His sixth proposition exhibits the living saints as raised from the dead. "He falsely accuses Millenarians of favoring Universalism." "His proof texts misrepresented." "His seventh proposition without proof, and mistaken." "His construction of Rev. 20: 4-6 confuted." "His eighth proposition unsupported by his proof-texts, and erroneous." "His ninth proposition confuted." "His system unproved, false, and subversive of many of the great truths of the gospel."

Art. II.—*A Designation and Exposition of the Figures of Isaiah, Chapters 23d and 24th.*

Art. III.—*Philological Contributors.*—1. Scripture Proper names of Persons with their signification. 2d. The Abilene Inscription.

Art. IV.—*The Theophany Celebrated Psalm 18th Real, not Figurative.*

Art. V.—*The Papal Power identified with the Little Horn of the Fourth Beast.*—Dan. 7th.

Art. VI.—*Gobal's Three Years' Residence in Abyssinia.*

Art. VII.—*Critics and Correspondents.*—1st. Joshua the High Priest a symbol of the Branch.—2d. Gog and Magog.—Rev. 20:7-9.

Art. VIII.—*Literary and Critical Notices.*—1st. The Works of Leonard Woods, D. D. 2d. The Christian Philosopher. 3d. Stanton's Reforms and Reformers. 4. Dr. W. Lord's Missionary Sermon. 5. Balch's Ringwood Discourses. 6. Hooker's Physicians and Patients. 7th. Carleton's Analysis of 24th of Matthew. 8th. Dr. Krebs's American Citizen. 9th. Dr. Duffield's Discourse on the Federal Union. 10th. Lewis's Restoration of the Jews.—11th. Demarest's Translation and Exposition of 1st Peter.

This is a valuable No. and shows that it is conducted with no less ability, and tact and industry, than the preceding ones. Yet on some points wherein it differs from us, we are as far as ever from being convinced of the soundness of its conclusions. This difference of views between us hinges entirely on question whether "saints are to live in unglorified bodies, and the work of redemption continue during the millennium?"

We are not sensible of any unwillingness to receive any teachings which may be shown to be in accordance with those of inspiration; but it is as enigmatical as ever, how any can find in the Scriptures, evidence for such a belief. We shall not at this time join issue, excepting to notice a single point on which we have before commented. Says Mr. LORD:

"That men are then to live in unglorified bodies, is not to be disputed, as it is expressly revealed that the saints who are living at CHRIST's coming, are to be changed—not like the dead, who are to be raised, to incorruption . . . but from mortal to immortal. They are to be in natural or unglorified bodies therefore not spiritual."—p. 4.

The scripture where this assertion is supposed to be made is the following:—"Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.—So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

It is true that the living saints are not to be raised from the dead; for they are not dead—except as they are still under the curse, and their lives are hid with

CHRIST. But wherein the state to which their change is to introduce them, is in any respect different from that which the resurrection is to introduce those who have fallen asleep, we are at a loss to perceive. And if our salvation depended on our perceiving a difference between that of the two, with present light we see not how we could come to a different conclusion.

As this is an important point, we allude to it now, for the purpose of calling Mr. LORD's attention to our difficulties.

The Apostle is speaking of the resurrection of the dead. Those who never die, of course need no, resurrection from the dead. The dead saints, to be elevated to the condition that the race would have finally attained, must be raised from the dead. The living saints, needing no resurrection, may be elevated to that condition by a corresponding change. PAUL affirms that there are two bodies, the natural, and the spiritual, which he defines the earthy, and the heavenly. We now bear the image of the earthy ADAM. The apostle adds, that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." He gives no intimation that only a portion of the righteous are to bear this heavenly image: it is to be as universal among the children of God, as is the earthy image now. But how shall we be fitted to bear the heavenly image? It cannot be borne by any who bear the image of the earthy—who are in the natural body; for he adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Being "flesh and blood"—being in the natural body, and bearing the image of the earthy ADAM, how then can we attain to the kingdom of God? PAUL explains: "behold I show you a mystery: we shall not all sleep"—some being necessarily alive at CHRIST's coming—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Thus the change is to be on all, whether they are living or sleeping. He then shows how it is that all—both living and dead, are changed: "the dead shall be raised incorruptible, and we shall be changed." Are we to be changed to any thing less than to incorruption? It is not so intimated. We are corruptible and mortal, and need as much as the dead, who will be "raised in incorruption," to put on incorruption and immortality, to become fit subjects for the kingdom; and it is none the less asserted of us, than of them, that "this corruptible must put on incorruption, and this mortal must put on immortality." And when this shall have been done, it is declared, there shall have been brought to pass this saying of ISAIAH, "Death is swallowed up in victory." How can it be swallowed up if a portion are still subject to it? Surely, if any portion of scripture is unequivocal, this is so, Mr. LORD has never met these considerations as we could wish.

Our mind is not relieved at all, by his reference to texts in Revelation—it being expressly declared of the righteous during that period that, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away; and He that sat on the throne said, Behold, I make all things new."—21:4-5.

With the exception of his views respecting probation in the future, Mr. LORD has most triumphantly confuted Mr. BROWN's theory of the millennium.

TAKING UP A REPROACH AGAINST HIS NEIGHBOR.

"THE MILLERITES.—We had supposed that these people were only in history. They are, however, still on the earth, and divided into two parties; Elder Himes, the head of the sect since Father Miller's decease, being now bitterly denounced by a party led by Elder Weethie. The contest will probably be terminated as was a famous battle at Kilkenny."

N. Y. Observer.

The above dignified and Christian morsel is from the N. Y. Observer, to which office the Herald is sent regularly every week, so that they had no reason to suppose we were "only in history." To the writer of this choice specimen of polite literature, we commend the perusal of the following from an exchange paper:

"Most forcibly is it asked by the Psalmist, 'who shall abide in the tabernacle of the Lord, and dwell in his holy hill,' and by the inspiration of the Almighty it is answered, 'he that taketh not up a reproach against his neighbor.' St. Paul also assures us that Christian charity thinketh no evil, but believeth all things, hopeth all things, i. e. all things good. 'While thou then,' says Sir Thomas Brown, 'so hotly disclaimst the devil, be not thou thyself guilty of diabolism, fall not into one name with that unclean spirit, nor act his nature whom thou so much abhorrest, i. e. to accuse, calumniate, backbite, whisper, detract, or maliciously to interpret others. These are dangerous depravities and narrow minded vice, not only below St. Paul's noble Christian, but Aristotle's true gentleman. Moses broke the tables without breaking the law, but where charity is broken, the law itself is shattered, which cannot be whole without love, which is the fulfilling of it. Look humbly upon thy virtues, and though thou art rich in some, yet think thyself poor and naked without that

crowning grace which thinketh no evil, which envieth not, which beareth, hopeth, believeth, endureth all things. With these sure graces, while busy tongues are crying out for a drop of cold water, mutes may be in happiness and singing the trisagion in heaven."

We would suggest to the Observer, that we are not the only ones who have been bitterly denounced—the early Christians and the Reformers being subjects of the same; and we would inquire, whether the absence of Christian union among the different sects, is not principally owing to that want of charity manifested by the Observer? The following from a late number of that paper, will illustrate this point. Says the Observer:

"To us it appears a painful, yet undeniable fact, that in this country and in Great Britain, there has been no tendency toward a closer union of Protestant Christians within the last two or three years."

"The World's Convention at London in 1848 was as fruitless of good, as the World's Fair of 1851 promises to be. It was a grand gathering of good men, who resolved to love one another more; but love is better than resolutions to love. In England, the leaders of that movement have not as yet afforded any practical evidence that their mutual regards for one another have been strengthened: no barriers to ecclesiastical fraternization have been broken down, no interchanges of Christian courtesies have transpired beyond what was common in years previous; and if there has been any gain in the kindliness of feeling among Christians of various names, we do not know that there is any sufficient reason for attributing it to the Alliance."

"In this country we have specific facts, and positive, to which we may refer, without giving offence to any, for they are patent to all men."

"The Presbyterians and the Congregationalists were more numerous and earnestly engaged in the Alliance than any other denominations. There is less disposition among them towards coalescing, than there was five years ago. Within the last two years the tendency of things has been decidedly toward separate effort, even for doing good; while the zeal for distinctive denominationalism has been gaining ground. In the Presbyterian Assembly at Utica last May, this disposition on the one part was manifest, and it is heartily responded to by the Association of Congregationalists wherever they have met."

"It is agreed on all hands, that the re-union of the Old and the New School Presbyterians, has not been advancing of late, and both bodies are acting on the fixed fact of their independent ecclesiastical existence."

"A leading and liberal Baptist paper speaks of the sacrament of baptism, administered by Presbyterians, as Popish mummery, and a prominent Presbyterian minister, denounces the close communion of the Baptists as high wickedness, exceedingly offensive to God and good men."

"The Methodist Episcopal churches, North and South, have recently been engaged in litigation, that contemplates a perpetuated division of that large denomination, holding the same doctrines, order and discipline, yet sundered by a line, which neither Christ nor his Apostles regarded."

"In the Protestant Episcopal Church, an internal war is raging, here as in England: a strange internal feud between those who are in, and those who ought to be out: and this has advanced so far, that many think with Dr. Aydelott, that 'the church needs to be reformed and cannot be reformed.'"

"The withdrawal of a large number of the Baptists from the Society which had previously withdrawn from the American Bible Society, and this, too, not for union with the original Institution, but for the avowed object of making a sectarian version of the Word of God, is a pregnant fact in the series we are presenting."

"DANGERS OF SPIRITUALISM."

A few weeks since, we published an article under this head, from the pen of Bro. LITCH. We have since received a reply over the signature of MERRITT MUNSON, who takes exceptions to the article, and professes to testify "of the things he has seen and heard." He thinks we should "adore God for the blessed privilege we have of thus conversing with our departed friends and relatives, and with the patriarchs, prophets and apostles, and with the pious who once tabernacled in the flesh the same as we. For it has [he says] demonstrated to earth's inhabitants that which clerical ability had failed to do since the apostolical period, viz.,—the existence of the soul of man after its separation from the body." He does not consider it necessary to prove that communications are made by spirits with persons in the flesh—that being admitted by Bro. LITCH; and the only disagreement between them being on the character of the spirits. On this point he says:

"I hold that responses are had from both the good and from the evil—from the lying and from the truthful spirits. And that the manner of communicating by 'rapping,' has God's approval as much as articulation has his approbation for a medium between spirits in the flesh. All who dwell in the flesh, but the good and true, abuse their prerogative, the power of speech. Is God responsible for this abuse? Is it God, or the blasphemer, that is culpable for words of blasphemy? Is the prerogative defective, because the defrauder clothes his ideas and purposes with ambiguous words and deceptive phraseology? If all were smote dumb but those who never abuse the power of speech, oral language would be nearly extinct. And if evil spirits in the the spirit-world use for evil purposes prerogatives which God designed for the good of fallen man, is God blameworthy?"

"It appears the law of God on this subject is this: whosoever desires truthful responses from the spirit-world must so live before God and the world that

he does not invite untruthful spirits within his circle, but must walk in a manner that he can hold converse with venerable patriarchs, prophets, and apostles, and with such spirits as have attained the seventh sphere in the spirit-world. These never give untruthful responses. They make their chosen mediums; and through them, and no others, should truth-seekers expect truthful answers on moral and religious subjects."

This writer objects to the warning of Bro. LITCH, and to the application of the following scriptures to these manifestations:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 18:9-22.

We have quoted to the close of the chapter, because our correspondent professes his willingness to be tested by its last verse. Had he given reasons demonstrating the inapplicability of this scripture, we should willingly have given them; but he simply denying its application, we are induced to offer a few considerations.

We have not been unobserving spectators of the various manifestations claimed, and have not been disposed to any hasty judgment. We confess that we have not been so fully convinced, as Bro. LITCH, is, of the reality of the superhuman agency by which these manifestations are produced. But from an extensive examination of the question, we are convinced that we have no right to hold converse with any departed spirit, or with what professes to be such.

Under the Mosaic Law, to be "a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," was to be worthy of death. We shall not here discuss the question, whether those who pretended to such power, were thus endowed, or were impostors,—whether there was a real converse with familiar spirits, or whether it was a mere pretense. We simply inquire into the nature of the power claimed: What is necromancy? and what is consultation with familiar spirits? Those who accept the teachings of spiritual rappers, have presented us with no solution of those questions to relieve themselves from identification with what the Lord has condemned. And if we are forced to the conclusion, that they are in the same category, they will pardon us, if we cannot refrain from expressing our convictions.

That the necromancy of the ancients was a real or pretended revelation of events, by a real or pretended communication with the spirits of the departed, no one acquainted with ancient practices will deny. That their divination and witchcraft was of the same nature, accompanied by various magical rites, will also be admitted by all intelligent persons. Those ignorant of the meaning and use of these scriptural terms, will find much to enlighten them in an article from Bro. MERRILL, in the Herald of June 14th. In view of these facts the question comes up with fearful interest: What are these manifestations but real, or pretended communications with the dead? And if so, what are they but the necromancy, the witchcraft, the divination which God has forbidden; and for the practice of which He drove out the inhabitants of the land of Canaan?

Our correspondent admits that there are evil spirits; and he has not shown that the pretended good spirits are other than evil. "For if Satan himself is transformed into an angel of light," it is "no great thing if his ministers be also transformed as the ministers of righteousness."—2 Cor. 11:15. Therefore, the medium is not a reliable one.—The argument that the power of speech may be perverted, is not analogous to the case before us; for the question does not hinge on that point. Is the practice of converse with real or pretended spirits an accepted,

or a forbidden practice? God has not forbidden the use of speech—its abuse is contrary to His requirements. But the very use of necromancy is forbidden by him. To escape therefore from the dilemma, it must be shown, either, that necromancy is not a pretended converse with the dead—which no intelligent person will venture to deny; or that the rappings are not of that character—which they claim to be. Where, from the horns of this dilemma, is the door of escape?

Why are we forbidden to converse with the dead? It is an established axiom of the divine economy that, "THE SECRET THINGS BELONG UNTO THE LORD OUR GOD;" that consequently we are not to pry into them, by any medium of communication which is contrary to his will; and that we are to be contented with "those things which are revealed," and which "belong unto us and to our children for ever, that we may do all the words of this law."—Deut. 29:29. If God has authorized revelations by rapping spirits, well and good; if he has forbidden it, that must suffice. What saith the scriptures? "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that PEEP and that MUTTER; should not a people seek unto their God? [Is it wise] for the living [to seek information by going] to the dead? To the law and to the testimony: if they [the spirits and soothsayers] speak not according to this word, it is because there is no light in them. And they shall pass through it hardly bestead and hungry."—Isa. 8:19-21.

Do any inquire what it is to seek "familiar spirits?" the text answers—"the living to the dead:" "Thy voice shall be as of one that hath a familiar spirit out of the ground; and thy speech shall whisper [the margin says, "peep or chirp," and may we not add, rap] out of the dust."—Isa. 29:4.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [Holy men of God spoke as they were moved by the Holy Ghost—2 Pet. 1:21,] hath in these last days spoken unto us by his Son."—Heb. 1:1. And by these mediums alone, do we understand has He authorized us to look for any revelation from the unseen. He gives as a reason for forbidding what he calls the "abomination" of "necromancy," that "the LORD thy God will raise up unto thee a Prophet," whom PETER shows is CHRIST. (Acts 3:22). Unto him are we to hearken, the words of God being in his mouth. That Prophet has come, and has spoken "the revelation which God gave unto him, (Rev. 1:1), closing with: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," &c.—Rev. 22:19.

God having given us a full and sufficient revelation of his will, to add to it is presumptuous. Even if the spirit of PAUL should come, or an angel from heaven should preach another gospel than PAUL preached, a curse is pronounced on him.—Gal. 1:8. PAUL taught the resurrection of the body—the transformation of these vile bodies into the likeness of CHRIST's glorious body. This the spirits with great unanimity deny.

It is not sufficient that spirits tell some truths. The Pythonic damsel, who, possessed with a spirit of divination, which brought her masters much gain by soothsaying, (Acts 16:16), followed PAUL and SILAS, told the truth when she cried, saying,—"These men are the servants of the most high God, which show us the way of salvation." But PAUL was none the less grieved because it was truth she uttered; and therefore did not hesitate, in the name of CHRIST, to command the spirit to come out of her; and which came out the same hour—much to the chagrin of her masters, whose hope of their gains was thereby cut off. When the witch of Endor invoked the spirit of SAMUEL, that which personated him uttered truth when predicting "to-morrow thee and thy sons shall be with me; the LORD also shall deliver the host of ISRAEL into the hands of the Philistines." Nor was the testimony of the unclean spirits that the SAVIOUR was the Son of God, other than truth. But that does not make it lawful to indulge in the forbidden practice of holding converse with them, in the face of the declaration: "There shall not be found among you any one that . . . is a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination to the LORD."

Another reason why we fear to indulge our curiosity in listening to pretended communications from spirits, is that manifestations of a similar kind, in the last days, are a subject of prophecy.—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1.

What are "seducing spirits" and "devils" whose "doctrines" some shall depart from the faith and give heed to? The word devils, is in the Greek "demons;" and it is not necessary to inform those fa-

miliar with the question, that the pagans, Jews, and early Christians had no other idea respecting demons, than that they were the ghosts of dead men. No other demons were known to them. For Satan, the word demon is never used; but diabolos is used for that devil. He is the prince of the demons,—of the spirits subjected to him. These demons we read in Rev. 16th will work miracles, and will go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. It is claimed that the rapping demons work miracles, i. e. they move tables, chairs, and, by unseen hands; write their autographs with phantom fingers; rap with invisible knuckles, contrary to nature's laws, and thus come within the category of miraculous agencies. Now as such agencies as these claim to be, are a subject of prophecy, as they claim to perform acts of a nature similar to the predicted acts against which we are warned; and as we are commanded not to give heed to them, we cannot unite in giving countenance to their teachings or practices.

The claim that the existence of the soul after death, is demonstrated by the rappings, weighs nothing with us—the Bible being sufficiently clear on that point. We have the testimony of ABRAHAM, that those who will not believe Moses or the prophets will not believe should one rise from the dead; and by a parity of reasoning we might argue that a communication from the dead would be of no more avail. We do not think much of the Christianity to which those are converted, who remain unmoved by the testimony of Moses and the prophets. We should not expect it to be of long continuance. Nor can we suppose that the quality of a belief, which exalts a pretended authority above the testimony of God's word would be desirable.

Our correspondent closes his article with a synopsis of what the spirits teach; but as they teach differently in different places, and as the effort we have noticed is to make men undervalue the letter of inspiration, it is insufficient.

While writing the above, we have received a letter from Elder WILLIAM RAMSDALL, of Lynn, stopping his paper because we published Bro. LITCH's article. We suppose it is understood that the Herald is published to extend our views of truth, and not those who occupy an opposite point of observation.

Integrity of Character.

Faith or truthfulness lies at the foundation of trade and commercial intercourse, and business transactions of every kind. A community of known swindlers and knaves would try, in vain, to avail themselves of the advantages of traffic, or to gain access to those circles where honor and honesty are indispensable passports. The reason why savage hordes are suspected and shunned, is because they are deceitful and treacherous. We have no faith in their professions, no confidence in their promises. If they manifest kindness and friendship, we apprehend it is for the sake of more successfully accomplishing their selfish and malicious purposes. So of cheats and knaves under whatever circumstances we may meet them.—However fair may be their exterior, we know they are black at heart, and we shrink from them as from the most deadly poison. Hence the value which is attached by all right minded men, to purity of purpose and integrity of character. A man may be unfortunate, he may be poor and penniless, but if he is known to possess unbending integrity, an unwavering purpose to do what is honest and just, he will have friends and patrons, whatever may be the embarrassments and exigencies into which he is thrown.

A Minister's Sins of Omission.

The following appear in the Christian Advocate and Journal, a Methodist paper. Perhaps ministers of all denominations may take some portion of it to themselves:

"My conscience accuses me of the following things:

1. Great negligence as to secret prayer. Little time, little fervency, little intercession, little special prayer for my office or for my flock.

2. Great neglect of the Scriptures, as to private ministerial edification; great absence of Scripture proof in my sermons; flimsy, confused views; no pains to ascertain their full meaning and connection, or to make them bear on heart or conscience.

3. Great waste of time, in my studies, in sleep, in visits unnecessarily prolonged, in want of unity in effort, in desultory reading, and in beginning discourses.

4. Want of close application to my work, loitering about trifles, suffering anything to interrupt me, putting off what should be done immediately, and not writing enough."

Big Tent Meetings.

Clinton, Mass., August 9th, to 16th or 17th. Maine (place to be appointed), August 20th to 27th. New Haven, Vt., August 30th to Sept. 7th. Champlain, N. Y., Sept. 11th to 21st. Buffalo, N. Y., Sept. 28th and onward. Full particulars will be given hereafter.

Foreign News.



FRANCE.—Advices from Paris, state that the Duke DE BROGLIE, at a meeting of the Revision Committee, made a long speech, in which he expressed his desire for a regular revision. His speech showed him to be against the Republic, but not so strongly in favor of the President as was expected. A proposition to prolong the President's powers without calling a Constituent Assembly, was unanimously rejected.—A motion for giving the country an opportunity of choosing between a Republic and the Monarchy was also rejected by fourteen to one.

M. DE TOCQUEVILLE has been appointed reporter of the Commission for the revision of the Constitution, by eight votes, against five given to M. DE BROGLIE, and two to M. ODILLON BARROT. The Commission has adopted, by nine votes against six, the following proposition, which differs essentially from that of the re-union for the Rue des Pyramides: "The Legislative Assembly, taking into consideration the 111th article of the Constitution, expresses the desire for the revision of the Constitution conformable to that article."

M. LEDRU ROLLIN, MAZZINI, RAGE, and DARASEY, on behalf of the Central European Democratic Committee, have issued a manifesto addressed "Aux Population Roumaines," exhorting them to unite for the overthrow of the Czar and the Emperor of Austria, the former of whom is described as a living lie, and the latter, everywhere a deceiver, everywhere a tyrant. This document appears in most of the Paris papers.

It is now pretty generally admitted that the petition for the revision of the Constitution has been a failure. The sum total of signatures unauthenticated, crosses included, will barely amount to a million, and of that million a considerable fraction neither are nor ever can be electors.

GERMANY.—In Munich, two officers of the Bavarian army, Lieutenants STORR and GIEGEL, who, in 1849, joined the insurrectionary force, have just been condemned to death for desertion and treason. The sentence has been confirmed, but they have long since placed themselves beyond the reach of the Bavarian law by emigrating to America, where they both reside. Not a week passes without the official publication of sentences of greater or less severity, terminating prosecutions for offences connected with the revolutionary movements of 1848 and 1849; and in the great majority of cases the persons prosecuted have been condemned in contumaciam.

ITALY.—It is evident that things are converging to a crisis in all parts of Italy. The reign of priestcraft is fast rendering itself unendurable, and the people are becoming more and more compressed at the very moment that increase of intelligence renders them less compressible, and the explosion must soon follow. When it comes, or wherever it comes, it is to be hoped the leaders of the next revolution will have learned two lessons by the failures of 1848—first, that Popery is in its nature the ally of absolutism, and secondly, that the people ought not to be taxed for the debts incurred by their oppressors.

One of the incidents of recent interest is the "riot" at Florence. We had heard by preceding arrivals, that there had been such an occurrence, accompanied with loss of life. But the Tribune has a letter from one who was on the spot, and witnessed the facts which he describes, and which took place on the 29th of May. It was at a "mass" celebrated in honor of the memory of those brave souls who fell in the battle of Montanara, in 1848, between RADETZKY and the Tuscans—this being the only form of commemoration which the government would allow. It was in the church of Santa Croce, an immense assemblage being present, estimated at 5,000 persons.

"When the mass was terminated, a young man placed a bouquet of flowers on the altar. A policeman, in plain clothes, (many were scattered among the crowd,) struck him to the ground senseless, with a blow upon the head, upon which a citizen standing by struck down the hired ruffian.

"The signal was instantly given by the police agents in disguise, and a body of carabineers, who had till now been concealed in the sacristy, came out, their muskets having been previously loaded with ball, and discharged a volley into the dense crowd—composed in great part of women and children. [I have not been able to get a list of the killed.] They re-loaded and fired a second volley—and probably would have fired a third, but the unarmed people nearest to these assassins rushed upon them and struggled with them for their weapons. One carabineer was killed—two are not expected to recover.

"In the meantime the Croats who had been concealed without, near the spot, rushed in at the chief entrance, and the church was cleared at the point of the bayonet. In this, many victims were sacrificed; one lady was killed by a bayonet; many were trampled down.

"The public indignation can be better imagined

than described, and it was with the greatest difficulty that the people could be restrained from breaking out into open revolt. The popular leaders, however, appeased the people with the assurance that, 'very, very soon, all measures would be ready for revenging their murdered comrades—till then, one more effort of patience!'

"Some very strong papers have been circulated from the secret press since this deplorable affair.—One in particular—a small pamphlet—is the strongest I have read. It calls upon the people to be calm but ready, for the day of vengeance is at hand—that the goodness and forgiveness of the people toward their oppressors in 1847, has been misunderstood—that the tyrants know not how to appreciate mercy and kindness—that this time, in their own protection, they must let neither the Grand Duke nor a single priest escape."

The fact that the armed police were concealed in the sacristy of the church, proves the priests to have been cognizant of the murderous intentions of the Government, and justly implicates them in the whole affair, including the marching up of the ready Croats to complete the work of carnage. What must the people, now aroused to feel their wrongs and to look for the authors of them—what must they think of the religion whose ministers could thus employ their sacred rites to entice unarmed thousands of women and children into a close place to be butchered by the minions of despotism! We have conversed with a gentleman whose wife and daughter were in the church, and it is of little use to preach passive obedience to such as he. It must fill the cup of the priests' iniquity and the people's endurance. We look to see most important results from it.

We learn, by late letters, further particulars of the plot of the priests and despots at Florence. The soldiers were taken to their place of concealment at three o'clock in the morning, under the cover of darkness. The young man who was first knocked down, received the blow from a heavy bludgeon in the hands of a policeman, and the policeman is dead. Among the victims suffocated in the crowd was a woman and her child, both dead. The city of Florence presents a sad spectacle—the streets nearly deserted—a stillness like that of the tomb—strong patrols of cavalry and infantry parading the streets night and day—the government and the priests, aware that they have filled the cup to overflowing, tremble at every shadow.

A letter from Pavia, of the 20th, in the Croce di Savoia, says that Count GYULAY, the Military Governor of Lombardy, having appeared in the theatre of that town on the preceding day, nearly all the spectators left the house. The Count, on seeing this, retired. As for the few spectators who had remained behind, they were received with hisses by a crowd in the street, when they came out of the theatre. The Count was highly incensed at this behavior, and threatened to declare Pavia in a state of seige, if such an affront were repeated. He accordingly returned to the play on the following night; but whether the public was differently composed, or the same, nothing of the kind occurred.

At Rome several persons arrested on suspicion of being concerned in the assassination of Count Rossi, had been discharged for want of evidence, as had also two men arrested for the murder of a corporal in the French army.

The Pope has made an attempt to escape from Rome, and has been stopped by the French, this being his fourth attempt. It is not said whether he was aiming to go to Gaeta or to the Austrians, nor is the disguise of this occasion described.

The Chief of the Consulta at Rome, Signor EVANGELISTA, has been assassinated.

The French are beginning to see the weakness of their position at Rome, menaced on one side by Austria, and on the other by King Bomba, and on the inside both by the Pope and the population. They are strengthening their garrison, and taking possession not only of all the strong positions in and around the city, but of the available outposts on all the roads leading to the capital. The prosperity of the "reaction" is wonderful! And this is only the beginning.

N. Y. Independent.

The Courier du Havre of June 26th, says:—"Letters from the Levant announce that a question has been raised between France and the Ottoman Porte in relation to the possession of the Holy Sepulchre. The French Ambassador claims it for the Roman Catholics, while the Porte replies that the Sultans have always attributed its ownership to the Greeks, and that it is therefore impossible to take it from them."

Here is something more than a mere religious fact; a political question of the first importance is involved. The possession of the Holy Sepulchre yielded to the Greeks is the abandonment of the protectorate of the Christians in the East exercised by France from time immemorial; it is at the same time the intrusion of Russian influence in the affairs not of Turkey, but of the Christian East, which is a very different thing. It is known that the Emperor of Russia considers himself, and is considered by the schismatic Greeks, as the spiritual chief of the Greek Church—Catholic but not Roman. Whatever is done in Turkey by the Greek schismatics against the temporal authority of the Sultan, and against the French protectorate of the Christians, results to the advantage of the Czar.

N. Y. Spectator.

CORRESPONDENCE.



ANTICHRIST.

To John, Archbishop of Tuam.

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. (This is the Roman empire.) And the ten horns out of this kingdom, are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints, and think himself able to change times and laws; and they shall be given into his hands until a time, and times, and half a time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."—Dan. 7th.

Most Revd. Sir.—The discerning investigator of prophecy will discover that Daniel's "little horn" and John's "beast" are one and the same Antichristian power. Under these figures are represented Antichrist, who is the arch and yet the unconscious enemy of Jesus Christ; "because for not loving the truth, God had sent him and his partisans strong delusion to believe a lie. (2 Thess. 2d) viz. that Jesus planted a king in the Gospel ministry to preach "the blessedness of poverty of spirit"—Matt. 5th.

Despite all evidence to the contrary, it is a fixed rule with Catholic theologians to maintain that Antichrist does not begin his reign till near the end of the world, and that it lasts only three years and a half. To sustain this theory, they pertinaciously insist that "the time, times, and half a time" of Daniel, and the 42 months, or 1260 days, of John, are to be taken in their literal meaning. The soundness or unsoundness of this opinion can be best decided by investigating its concordance or discordance with the prophetic rule, and the facts of the case. This investigation forms my present task.

At the close of my last letter, I proposed discussing in my next the forty-two months, or 1260 days, which so frequently occurs in the Apocalypse, and "the time, times, and half a time" of Daniel, doubtless, with a view of ascertaining who this king is that acts so wickedly. "The days and times may be taken literally or figuratively. Taken literally, Antichrist's reign is only three years and a half. Taken figuratively, that is, a day for a year, he reigns despotically twelve hundred and sixty years, but even then his dominion, is not finally destroyed. How shall the time really meant by the prophets be ascertained? Two inquiries will solve the difficulty; firstly, how do the prophets count time? and secondly, is it possible for Antichrist to accomplish all that is attributed to him in the brief space of three years and a half?

Firstly. Is it a rule with the prophets, that a day counts for a year? That such is the fact is proved by many examples. A prophet says, "Thou shalt bear the iniquity of Judah forty days; I have appointed thee each day for a year."—Ezek. 4th. Another says,—"After the number of the days in which ye have searched the land, even forty days, each day for a year, shall ye bear your iniquities even forty years"—Numb. 14th. Again, Daniel foretells that from the going forth of the decree to rebuild Jerusalem unto the crucifixion of the Messiah, there shall elapse a period of 70 weeks, or 490 days. Now, if we take the 490 days literally, the prophecy is false; but if we take them figuratively, that is, a day for a year, it is exactly true, the period from the decree for rebuilding Jerusalem till the crucifixion of Christ, being precisely 490 years.—Dan. 9th. Here is indisputable evidence that in divine prophecy a day signifies a year, and consequently the 1260 days of John, and "the time, times, and half a time" of Daniel, signify 1260 years. Thus we clearly prove by a principle of interpretation disclosed by the prophets themselves, that Antichrist reigns with power to persecute the saints 1260 years. Even then, he is not destroyed, but his former "dominion is taken away to consume and to destroy it unto the end."—Dan. 7th.

Secondly. Is it possible for Antichrist to accomplish all the prophets say of him in the very brief space of three years and a half? From his beginning till his end he is but "a little horn," that is, a petty king; but notwithstanding, he acquires power over the length and breadth of the earth, extends his dominion over every tribe, and people, and tongue, and nation "on its broad surface; a dominion too that is peculiar, for all these different tribes of the earth adore him (Rev. 13th); he forms alliances with ten kings (Rev. 17th); he thus becomes "mighty, but not by his own power" (Dan. 8th); "he reigns over the kings of the earth" (Rev. 17th); and in a word he becomes its "lord."—Rev. 11th. He not only accomplishes this vast power over the kings and the people of the earth; but he is also the author of its corruption and "abominations" (Rev. 17th); and yet he is no warrior, who, at the head of invincible armies, has conquered the world; for he effects this mighty conquest by a peaceful and crafty policy—"by peace he shall destroy many."—Dan. 8th. Could all this vast power and universal dominion over "every tribe, and people, and tongue, and nation" be gained and lost in three years and a half? Could he acquire this universal rule of the earth, and spread his corruption and abominations over all its surface in so short a time? Could this vast dominion be extended; this universal corruption be spread; this catholic adoration be acquired in the brief space of three years and a half, and with no agency but a peaceful and crafty policy, (Dan. 8th.) intermingled with a few delusive miracles (2 Thess. 2d)? Sound reasoning, common sense, and a little reflection, all proclaim it to be utterly impossible. Therefore, having in view the world, extended dominion, the

vast power and the great achievements accomplished by Antichrist, we are bound to conclude it is the work of ages, and consequently the 1260 prophetic days of his dominion must signify 1260 years. No other conclusion can be justified by the facts of the case and the prophetic rule. Both agree in making his dominion 1260 years. To say that the period designated by Daniel as "a time, times, and half a time," and by John as "forty-two months, or 1260 days," mean but three years and a half, is, all the facts of the case being duly weighed, an absurdity, that every reflective and rational mind must reject. Who by mere moral agency could conquer and corrupt all the earth in three years and a half? Nobody. Who by the sword, though wielded with the most consummate skill, could subdue "every tribe, and people, and tongue, and nation" in three years and a half? Nobody. Napoleon, endowed with a mighty and matchless genius for war, tried and toiled during a life-time to accomplish this vast and wondrous project, but totally failed; and yet he was by far the greatest warrior the world ever beheld. And Mahomet, though armed with the threefold power of miracles, preaching, and the sword: did he, though so powerfully armed, conquer the world in three years and a half? No. Did he conquer it, in a long and protracted life-time, though he exerted this threefold power with the utmost energy? No. His conquests are a mere speck upon the earth, when compared to the vast dominions of Antichrist. Did the Roman or Macedonian arms subdue the world in three years and a half? No. And though their conquests were the work of ages, yet their empires were a mere dot when compared to that of Antichrist.

Who, of all the kings that have appeared on the earth, by an unwearied and persevering energy put forth during many ages, has literally fulfilled the words of the prophet, by acquiring a dominion "over every tribe, and people, and tongue, and nation," and such a species of dominion as amounts to actual adoration.—Rev. 13th. The Pope, and the Pope only. He, and he alone of all the monarchs that have appeared on earth, possesses that species of dominion which exactly fulfills the words of the prophets. He has accomplished all the prophets foretold, formed all alliances with "the ten kings" (Rev. 17th), "become mighty not by his own, but by their power" (Dan. 8th), "reigneth over the kings of the earth" (Rev. 17th), is adored by, and has dominion over, "every tribe, and people, and tongue, and nation" (Rev. 13th), has become lord of the earth.—(Rev. 11th), "destroyed the mighty and the holy people," who maintained Christ's sole primacy.—(Dan. 8th), and yet he is no warrior; for the prophet says, "by peace he shall destroy many."—Dan. 8th. "He subdues only three kings," and it is not personally, for the prophet tells us, "they are plucked up before him."—Dan. 7th. The weapon therefore by which he has acquired dominion over the world is not the sword; and without the sword he shall be conquered, to fulfil the words of the prophet—"He shall be broken without hand."—Dan. 8th. The weapon whereby he conquered and kept the world in subjection to him is, "the letter" of Scripture. With "this letter" he enthroned himself in the temple of God; but with "the spirit" of the Lord's mouth he shall be dethroned.—2d Thess. 2d.

Then you believe that Antichrist and his party are in the sanctuary? Can I disbelieve all the prophets, who foretell it, Paul, Peter, John, and Christ himself? Jesus foretells it in the parable of the tares and the wheat, saying—"When the blade was sprung up and brought forth the fruit, then appeared the tares also," and he expressly permitted them to grow on till "the harvest." Christ planted the poor fishermen, but the devil planted a king and a peerage. Paul foretells it by the most beautiful and significant laconism ever uttered, "The mystery of iniquity already worketh."—2d Thess. 2d. Peter foretells it, saying—"False teachers shall privily bring in damnable heresies, denying (virtually) the Lord who bought them, and bring upon themselves swift destruction (in the harvest), whose judgment now of a long time ceaseth not, and their damnation slumbereth not." They are allowed to continue in the sanctuary, yet their punishment is of a long time pre-determined. Behold their predominance—"And many shall follow their pernicious ways." This is the party planted, "while men were asleep." "And through covetousness with feigned words they shall make merchandize of you." 2d Peter 2d. This I have explained in my message to Ireland. Under pretext of sanctifying the clergy and the people, they forbid the first to marry, and the second to marry relatives; but in both cases they take money for dispensations, thus making merchandize of the people. John also foretells it by "the flight of the woman crowned with the twelve stars into the wilderness."—Rev. 12th. Daniel foretells it by the early rise of "the little horn," that crushed the saints"—(Dan. 7th), who as Paul and the Lord both foretell, will not be "revealed" (detected in the sanctuary) till after the revolt of "nation against nation, and kingdom against kingdom;" so that Antichrist's reign is not three years and a half as the Catholics delusively imagine, but one beginning near the origin of Christianity, and continuing till "the harvest" in the end of the world. But as soon as Antichrist is detected in the sanctuary, "Babylon falls." Then why repose your faith in a city? Jesus is the rock.

Did Antichrist and his party labor under any delusion? Yes, under "a strong delusion"—2d Thess. 2d. Why so? "Because they received not the love of the truth." What truth did they not receive a love of? Of the humble Jesus and the poor fishermen. They ambitioned to be kings, princes, and lords in the sanctuary. Hence God sent them "strong delusion."—2d Thess. 2d.

Does Daniel foretell the cleansing of the Christian sanctuary? Yes. When shall it be cleansed? after 2300 days. Are these days to be taken literally, or figuratively? Figuratively, firstly, because the prophet's mode of predicting periods of time is to put a day for each year, and secondly, because the literal day would falsify the prophecy, as in that case, 2300 literal days would not reach to the Christian era.—The words of the prophet are: "Then I heard one

saint speaking, and another saint said unto that saint who spoke, How long shall be the vision concerning the continual head* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days, evening and morning; then shall the sanctuary be cleansed."—Dan. 8:13.

Let me now give a brief sketch of the "little horn," as portrayed by the prophet. Daniel has four visions, one in the seventh, one in the eighth, one in the ninth, and one in the tenth chapters. In these visions there is a great deal of the political history of kingdoms intermixed; but what concerns the Christian chiefly is to trace out the character, policy, and reign of "the little horn," that opposes "the Prince of princes, stamps upon the stars, casts the truth down to the ground, practises, prospers, and crushes the saints of the Most High, till finally he is broken without hand."—Dan. 8th. In the seventh chapter we are told plainly that he arises after the ten kings, "that three kingdoms are plucked up before him," that consequently he becomes their contemporary and "fellow"-king, "his look being more stout than his fellows." He is described, however, as "diverse from them;" he looks stronger, and is more circumspect, "for he had eyes," which denote his circumspection, "and a mouth speaking great things," doubtless, that he was God's vicar on earth, deriving his commission from heaven, and for this reason looked "stouter than his fellows." In this chapter we are allowed to know two things clearly; firstly, his early origin, for he is a fellow-king with the ten that grew out of the ruins of the Roman empire; and lastly, his final overthrow preparatory to the establishment "of the saints' everlasting kingdom." The prophet says, "they shall take away his dominion, to consume and destroy it unto the end." Here the prophet intimates that he shall first lose that great dominion, which enabled him to tramp upon the stars (preachers of the pure gospel), and to crush the saints of the Most High, afterwards he exists with diminished power, till finally, he is broken without hand."—Dan. 8th. But the prophet's purpose is evidently to conceal the length of his dominion, by involving it in obscurity, saying it shall be for "a time, and times, and half a time."

But why this mystery about the reign of the little horn that tramps upon the stars and crushes the saints of the Most High? Christ himself gives the reason. The devil planted the tares in the sanctuary, "while men were asleep," and Christ has determined that they shall remain there undisturbed "till the harvest in the time of the end." Marvel not! Such is the fixed purpose of Christ. "The synagogue of Satan" shall remain in the sanctuary "till the time of the end." Matt. 13. To carry out this purpose of Christ, Paul, Peter, and John prophesy obscurely, two of them expressly calling it "a mystery," but Peter warning that "judgment would begin with the house of God."—1 Pet. 4. And Daniel himself is expressly commanded "to shut up the words and seal the book till the time of the end."—Dan. 12. All this indicates Christ's fixed purpose not to disturb "the tares till the harvest." So much for the seventh chapter.—Behold now the reason why the prophets prophesy obscurely. However, "the little horn, or abomination of desolation spoken of by Daniel the prophet," whose reign is so deeply involved in impenetrable mystery, we are assured by Paul and the Redeemer, will be revealed after "the revolt," because then comes the time of the harvest, the time divinely appointed for "his revelation."—2 Thess. 2d. "The sanctuary indeed must be cleansed," a task which involves all that unparalleled tribulation, which Daniel so expressively describes in his twelfth chapter, and the Saviour so graphically paints in the 24th of Matthew. But the part which Michael is to act in this awful drama by divine appointment, is to open the words of prophecy, that were sealed till the time of the end.—Dan. 12:4.

In the eighth chapter we have the second vision regarding "the little horn;" but the prophet, to involve him in greater obscurity, and to confound the searching interpreter, gives him a different origin by making him arise out of one of Alexander's successors; however, in the 23d verse he throws some light upon the question by saying he shall originate "in the latter time of their kingdom, when the transgressors are come to the full." All Alexander's horns were conquered by Rome; became merged in the Roman empire, and so completely identified with it, that the Roman empire might be called figuratively one of Alexander's successors. Now when this empire is broken up by God's providence at the time when "its transgressors were come to the full," then arises the little horn to assume his "peaceful, mighty, and yet destructive dominion in reference to the saints." And notwithstanding, he has no power of his own, for he holds his power by alliance with the ten kings—"For God hath put into their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled."—Rev. 17th. Thus were the words of God as spoken by the prophet fulfilled, viz: "His power shall be mighty, but not by his own power."—Dan. 8th. The prophet describes him also as a crafty and successful politician: "Through his policy also he shall cause craft to prosper in his hand, and he shall practice and prosper"—"and understanding dark sentences," which he shall peremptorily adjudicate *ex cathedra*. This description is so graphic that it is needless to mention the person.

* In this passage a difference exists betwixt the Douay and London translations. The first reads "continual sacrifice," the last "daily sacrifice."—They both supply the word sacrifice, not found in the original copies. I have substituted head, because Christ is the perpetual head of the Christian body, set aside by the ambitious usurpation of the Pope.—His headship, usurped by "the man of sin," shall be restored by the cleansing of the sanctuary, and the prophecy fulfilled, "I am the first and the last, the beginning and the end."—Rev. 1st.

[This will not bear the change made. The word rendered "daily," or "continual," requires that the sacrifice should be understood, which was thus spoken of.—Ed.]

HOW THE LITTLE HORN ACTED IN THE SANCTUARY.

"The little horn waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great against the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the Prince of the host, (becoming a sovereign pontiff,) and by him the continual head was taken away, and the place of his sanctuary was cast down. And an host was given him against the continual head by reason of transgression,* and it cast down the truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said to that certain saint that spoke, How long shall be the vision concerning the continual head, and the transgression of desolation, to give both the sanctuary and the host (God's people) to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."—Dan. 8th. Cleansed of what? Of the little horn that has perpetrated all this evil. When? After the expiration of 2300 days.† This vision Daniel, at the close of the 8th chapter, declares "none understood," but a promise is given to make him know the last end of the indignation" (Dan. 5th) which is the cleansing of the sanctuary."

MICHAEL.

SERMON

Preached before the Second Advent Conference, held in Boston, June 30, 1851.

BY ELDER C. B. TURNER.

Brethren, I am unexpectedly called upon to address you this evening, and, consequently, have made no preparation for that purpose; but shall present a brief extemporaneous discourse, addressed more particularly to those who have urged me to this position—my brethren in the ministry—hoping to present some suggestions that may be of service to them.—And if, before I close, they wish that some other person was addressing them, I shall think I have accomplished my object.

Text—"Be ye clean that bear the vessels of the Lord."—Psa. 52:11.

This text has an allusion to the Jewish law,—to that portion which relates to the priesthood and its duties. God selected the tribe of Levi from all Israel, to serve in his tabernacle and temple, and to take charge of the sacred vessels,—the vessels of the Lord, which were specially consecrated to his service. None might bear, or even touch those vessels, on penalty of death; nor must the priest put on the pontifical robes without first cleansing his body by an entire ablution; nor, had they been legally defiled, must they touch the sacred garments, or consecrated vessels, until they were legally purified. By contact with the dead, or a dead carcass, an unclean animal, or an unclean person, they were defiled, and thus rendered unfit for service, until they were purified by a specified legal process. Although they were called to the specific work of the service of God, yet that call to the work was not enough to make their service acceptable. God demanded that those who bore the vessels of the Lord should be holy. Whenever they became unclean, he provided for their cleansing, and no priest might approach him, acceptably, until he was purified from all uncleanness.—Although God appointed the service, and all the arrangements for its performance, yet He would not accept it, although performed in due form, and with suitable solemnity, unless it came from clean hands. The call of God, and the sanction of Moses and the people, placing him in the priesthood, was not enough to insure their acceptance with God, unless they fulfilled the injunction—"Be ye clean that bear the vessels of the Lord."

Let us specify a few instances where God's displeasure was manifested when the required offerings and sacrifices were not presented by proper persons, or under appropriate circumstances.

The first case we present, is that of the sons of Aaron, Nadab and Abihu. They were sons of the High Priest, and legally qualified for the service in which they were engaged. Aaron was the first priest that God had selected and appointed to that service, and his sons to succeed him. Although they were set apart by God and men to that service, yet, when they took fire from the holy altar, which had been kindled from heaven, God manifested his displeasure by cutting them down, showing that neither the all to the priesthood, the priestly garments, nor sacred vessels, were alone sufficient to render the offering of incense acceptable to God.

We next refer to Dathan, Abiram and their company. They are tempted to offer incense from their censers. Although God had appointed that rite, He had not designated them to perform it; and to manifest his displeasure, He caused fire to burst forth from their censers and consume them. God would not accept even the perfumes of the incense which he had directed to be prepared, and which he held so sacred, that no man might make or use the like of it on pain of death. He would not accept it when it came from impure and unconsecrated hands.

We next refer to the case of the sons of Eli.—They legally belonged to the priesthood; but though clad in the priestly garb, yet for the impurities which they practised, God declared, that instead of receiving an offering at their hands, the whole house of Eli should be cut off from the priestly office. God remembered this declaration when David fled from Saul, and visited Abiathar the priest, while Doeg, a servant of Saul, was there. Although David was at fault in this matter, which caused the destruction of the house of Abiathar, the last of the house of Eli, (one only escaping,) yet God permitted it, to fulfil his threatenings against that house for their sins.—Neither their office, nor anything pertaining to it,

* By reason of transgression, because, says the Apostle, they received not the love of the truth, for this cause God shall send them "strong delusion" to believe a lie"—(2 Thess. 2d.) namely, that Peter was made a sovereign pontiff.

† The Saviour makes this plain when he says, that in the end of the world, the Son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, &c. Matt. 13th.—Ed.

could secure them from the wrath of God in the day of their transgression.

We would also call attention to the case of Saul, when preparing for the battle against the enemy of Israel. Samuel directed him to remain some days, until he should come and offer sacrifices for him to God. Saul waited until the seventh day; but fearing lest the battle should be gained before a sacrifice should be offered, he put his own hand to the work of offering sacrifices. God would accept offerings, for He had appointed them; but He would not accept them from impure hands. Scarcely had the curling smoke of the sacrifice ascended to heaven, before Samuel arrived, who declared, that in consequence of Saul's impurity, the kingdom should be taken from him. Though God demanded sacrifice, yet when it was offered by the sacrilegious hands of Saul, He not only rejected it, but announced the departure of the kingdom from the house of Saul.

Another instance is that of David, when he brought back the ark of God, after it had been carried away by the Philistines. When the ark was shaken, and impure hands were put forth to sustain it, God smote the man with death. And David says, it was because they sought him not according to the true order. God was willing that the ark should be brought up to Jerusalem, but not by impure, or unconsecrated hands.

Other kings of Israel attempted to offer sacrifices, and with similar results. One, while he yet stood at the altar, was smitten with leprosy, and compelled to retire with shame.

These instances show us, that while God requires sacrifices, offerings, and incense, and has appointed men to bear his consecrated vessels, and attend to his service, yet it must be done in the prescribed manner, and by pure hands.

Now, brethren, the scene has changed: the time has long since come, when they that worship the Father, shall not worship him in Jerusalem only, nor in the mountains of Samaria, but shall worship him in spirit and in truth; and instead of the mitred priest, to perform the service of God, that falls on them. While God would not accept offerings or incense from unsanctified or impure hands, neither will he accept service at our hands, unless we heed the injunction of the text—"Be ye clean that bear the vessels of the Lord." It is not enough that we have been called of God to the ministry, nor that that call has been sanctioned by His Church; we must be clean, or our service, instead of being acceptable, becomes an abomination, and we incur the wrath and curse of God, instead of the desired mercy. Though God changed the ordinances of his worship, yet He has not changed the principles of that worship. And if God refused service under the old dispensation, how can he accept it from our hands, unless it come with pure hearts?

We, brethren, like the Jewish priesthood, are called upon to keep ourselves pure. Our calling requires that we be kept clean, that we may have access to God. "If I regard iniquity in my heart, the Lord will not hear my prayer." Our own present happiness demands it. Our influence with God demands it. He will not work with those who are not keeping themselves clean. The works of God may prosper and seem to be advanced by their labors, while associated with humble and devout souls, with whom He ever delights to dwell and to work. But it is for the sake of the faithfulness of those who are honest and pure, and not for the sake of those whose hands are stained with pollutions, whatever may be their abilities, attainments, or professions. God is not deceived by profession: He requires the unqualified consecration of the heart and life. Then, my brethren, if we desire the help of God in our labors, we must be clean. We may work with unclean hands, and perform the very work which God demands at the hands of his servants; but He will not confer on us, in consequence, the reward promised to his faithful servants, but rather the woe pronounced on those who handle the words of God deceitfully.

Our influence with those for whom we labor, demands that we should be clean. While our preaching is not backed up by corresponding works, we can exert little or no influence upon those with whom we labor. They will comprehend our life and character, if not our preaching. An incident occurred in the British navy some time since, which illustrates this principle. A certain commissioned officer, who refused the chaplain any religious services in his vessel, was discharged by his superior for some offence, and ordered home. The chaplain interposed, and begged that the officer might be pardoned. At the earnest entreaty of the chaplain, the officer was pardoned, and the former directed to apprise him of it, and to restore to him his renewed commission. This duty he performed, and the restored officer, with astonishment and tears, replied, "I do not understand your religion; but I can understand this act. You must preach on my ship next Sabbath."

The world are on the alert to find something against the Church of Christ, and especially his ministers, that they may reproach Christ and his cause, and cripple its influence. We need not fear the force and malignity of the world while we remain clean, for God will be with us. If we, brethren, desire to see the work of God prosper in our hands, we are not to seek the honor nor the applause of earth, nor strength of numbers; but we must seek the favor of God, and keep ourselves pure and clean. Then He will abide and work with us. Let us, if need be, follow the course required of the Jewish High Priest, and offer first sacrifices for our own sins, and then for the sins of the people. Then, if our hands are not clean, we had better be with our hand upon our mouth, and our mouth in the dust, crying to God for mercy, upon our own souls, than to be bearing the vessels of the Lord.

My brethren, let us first see that our hearts are pure, and our hands clean, and then go forth in the name and strength of God, with united hands, to the work to which he has called us. But let no man, though called of God to the ministry, and that call be sanctioned by the Church, on pain of the curse and wrath of God, put forth defiled hands to bear the vessel of the Lord. We are placed as ambassadors for God, and we say to the world, "We pray you in Christ's stead, Be ye reconciled to God."

But who is sufficient for these things? Then as we value the souls of those over whom the Holy Ghost has made us overseers, and as we value even our own souls, let us purify ourselves from every stain of guilt, that God may prepare them and us for His own presence.

LETTER FROM A. BROWN.

DEAR BRO. HIMES:—Of late I have noticed a number of attempts to prove that the territory which composed the antediluvian earth has been ever since the flood, submerged in water, and that the present dry land was, prior to that, the bed of the ocean. But when I see that, after the talents and testimony of such men as Granville Penn, Buckingham, Fairholme, and others, are exhausted, the advocates of this theory are driven to impugn some four verses of sacred writ, (Gen. 2:11-14) as "a manifest interpretation of an ignorant transcriber," I feel instinctively shy of the notion. They make much of the following texts: "I will destroy them with the earth."—Gen. 6:13. "The world that then was being overflowed with water perished."—2d Pet. 4:6. The argument seems to be, that because it is said that the antediluvian world should be "destroyed" with water, it must of necessity yet remain under water. If this is good reasoning, it will prove that it must remain eternally thus, for if it may be relieved of its destruction at the end of four or five thousand years, why not at the end of one year, more or less? But if it is to remain submerged eternally, how can it ever be said, "there is no more curse!" for the flood was a curse. See Gen. 8:21.

I am convinced, that the words "perish" and "destroy" often receive from some writers an unwarranted force. In Dan. 9:26 we read: "The people of the prince shall come and destroy the city." Yet Jerusalem still exists. Again (Hos. 4:6): "My people are destroyed for lack of knowledge," &c.—We talk about the world being "destroyed by fire;" but who ever dreamt that we were teaching that it is to remain forever under a sea of fire?

Now, I venture the assertion, that any man might read Moses's account of the flood, and unless he had a theory to serve which would blind a lynx, he would not dream of any other idea, than that the dry land was overflowed with water; and after one hundred and fifty days the water "assuaged"—the same, identical land again become inhabited. But to prove that this is the fact, let us examine a few texts in reference to the flood: "Fifteen cubits upward did the waters prevail: and the mountains were covered."—Gen. 7:20. "And the waters decreased continually until the tenth month: on the first day of the month were the tops of the mountains seen."—Gen. 8:5.—Who can doubt that the same mountains are referred to in both these texts? But if the theory in question is the correct one, the last-named text should read, "The tops of the islands were seen." The mountains of Ararat must have been antediluvian islands, to which the Ark floated, clear away from which is now, perhaps, the centre of the ocean.

Again: "And the waters prevailed upon the earth a hundred and fifty days."—Gen. 7:24. Now mark! The theory in question supposes two earths, or worlds,—that "which then was," which now is covered with the ocean, and that "which now is," which was covered with the ocean from creation till the flood. On the former, "the waters have prevailed" more than four thousand years, and on the latter they have "prevailed" over sixteen hundred years, instead of one hundred and fifty days. This theory brings the waters upon the earth, and keeps them there; but Moses says, (Gen. 8:3,) that they "prevailed" only "one hundred and fifty days," and then they returned from off the earth.

Again: "He sent forth a dove from him . . . And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf plucked off. So Noah knew that the waters were abated from off the earth."—Gen. 8:8, 11. Now the Bible teaches just as strongly that all of the old world was "destroyed" by water, as that any part of it was; and if by this is meant it must have remained till now under water, all of it must thus remain.—Where, then, "on earth," did Noah's dove find an olive tree to pluck a leaf from? This tree must either have grown beneath the surges of the antediluvian sea, or else the "earth that then was" re-appeared after the flood.

LETTER FROM J. P. FARRAR.

DEAR BRO. HIMES:—Through the blessing of the Lord, I am again permitted to communicate to you in this form, and through you to the friends abroad, of our prosperity in the pilgrimage to Mount Zion, which place we expect to reach ere long, if we do not flag at the Hill of Difficulty, get detained at Vanity Fair, or linger about the plains of Enchantment, but steadily pursue our course until the goal is reached, the prize won, and the honor of our Judge obtained. The trials of the past year, and the separation resulting, I trust are working for good to the cause of the coming One universally; and as much more can be done where Christians "are united in faith, purpose," and not wanting in "concert of action," those adhering to "the faith once delivered to the saints" (as we understand it) have cause of encouragement. The annual Conferences, undoubtedly, were nothing less than the harbingers of greater spiritual prosperity in the Churches generally, and their influence, without doubt, will, if time continues, be felt by ministers and people throughout the year.

Our meetings in this vicinity are somewhat interesting. Yesterday was a cheering day with us at Yardleyville. We repaired to the waters of the Delaware, where, in the presence of quite a large audience, I enjoyed the privilege of immersing seven in the liquid stream, who having showed forth their faith in the burial and resurrection of Christ, and also of believers, went on their way with joy. (1 Cor. 15:29; Acts 8:26-39.) In this duty, they have "the answer of a good conscience toward God." At the meeting subsequent to the baptism, the chapel would not well seat the audience. Nine united with us in church-fellowship, after which the Lord's supper was observed, when believers of different denominations showed forth their faith in the suffer-

ings and death of their adorable Redeemer, and were reminded of the time when they would "drink of the fruit of the vine in the kingdom."

At Morrisville there are still prospects of good; but it seems to be duty for me to leave this portion of the field, at least, for a few months, for one more destitute. Brethren and sisters, your prayers are solicited, that God would bless the labors of his servants in that field (Centre County, Pa.), also that he would send more laborers into His vineyard. My P. O. address, for the present, is Milesburg, Centre Co., Pa.

Yours as aforetime,

J. P. FARRAR.

Morrisville (Pa.), July 7th, 1851.

LETTER FROM I. H. SHIPMAN.

DEAR BRO. HIMES:—You will recollect I left the Conference on hearing of the sickness of my sister Louisa Pratt, living in Alstead, N. H. She died the day before my arrival, and was buried the following day, being in the 43d year of her age. She has left a husband and a large family of children to mourn her loss. Her funeral sermon was preached by the Congregational minister of the place, from John 11:25-26. The speaker endorsed the literal resurrection, and gave very good instruction. My sister was the first in my father's family who experienced religion, and she always lived a faithful Christian to the last; and although she endured great suffering, yet she suffered patiently to the end, and her exclamation was, "Come, Lord Jesus, and come quickly."

I went on my journey to Sugar Hill, where I enjoyed a refreshing season with the friends where I have spent over five years, in trying to preach the word; I found them generally steadfast in the faith, under the united labors of our excellent Brn. Eastman and Sherwin. Our brethren there enjoy privileges that many are deprived of, and I think they appreciate their blessings, in some degree, at least. Many of them expressed a desire for more of a realizing sense of the goodness and mercy of God, and a deeper work of grace. This is a general complaint, and can only be remedied by constant effort.

On my return home to Worcester, I found our brethren had enjoyed the labors of Bro. Sherwin very much, and I hope the exchange of two Sabbaths will prove a blessing to us all. Our brethren here are pressing their way onward, and all our meetings are manifestly blessed of God. All are interested in each other's welfare, for the cause generally, and for sinners, and our labors have not been in vain. A few souls have been converted, and we have had two baptizing seasons this spring, and yet we long for more of the fullness of God, that we may do more good. Yours, craving an interest in the prayers of the people of God.

Worcester, (Mass.), July 7th, 1851.

Extracts from Letters.

BRO. GEO. BANGS writes from Shipton (C. E.), June 28th, 1851:

DEAR BRO. HIMES:—God, in his great mercy, is doing something for the people in Shipton. Pursuant to previous notice, a meeting was commenced on the 18th inst., and continued over the Sabbath by Bro. Thurber, who preached the Gospel of the kingdom with demonstration and with power, every day bringing together a large congregation to hear the word, who listened with an ardent desire to know, and to be led by the truth. Several manifested an anxiety to know how the case stood with themselves, and some desired the prayers of God's people. The meeting became more and more solemn to the last; and though the day was rainy on the Sabbath, and the place of worship in a common barn, the place was filled with attentive hearers, numbering, as was estimated, above five hundred, all behaving with order and decorum, an expression of sobriety resting upon the countenances of all present. At the close of the service on Sabbath afternoon, ten precious souls were baptized, and went on their way rejoicing in the hope of the coming kingdom.

Many of the friends here have expressed a desire to see Brn. Burnham, Shipman, and Berick, and to hear from them again the words of salvation through Jesus Christ. If either of these brethren should come this way, we trust they will remember and give us a call, and they will meet a hearty reception by many a warm-hearted brother, and I hope some remuneration for their labor.

I remain, dear Sir, your brother in Christ, patiently looking for the coming kingdom.

BRO. A. BROWN writes from Cincinnati (O.), July 1st, 1851:

BRO. HIMES:—I wish to state, that Bro. Wm. H. Maull is about starting on a tour East, and I am happy to be able to say to the Churches in the places he may visit, that they will find in him a spiritual and devoted minister of the gospel, and an advocate of the Advent faith. Brethren, Bro. Maull is worthy of your unlimited confidence, and so far as you feel willing and able to bestow upon him your earthly things, rest assured your liberality will be properly appreciated, and most appropriately applied.

[We cordially welcome BRO. MAULL to this part of the country, and hope that he will find an open door, where he may labor in the vineyard of the Lord.—Ed.]

BRO. CHARLES DOW, writes from South Strafford (Vt.), July 7th, 1851:

DEAR BRO. HIMES:—The Advent doctrine is gaining ground in Strafford. Brn. Burnham and Berick's visit and labors were blest of the Lord. Strong prejudice gave way, truth triumphed, the saints were comforted, the scoffer was alarmed, and very many acknowledged that they had heard the truth. I feel to sympathize with you in your distress. I would help if I could. I am still looking for the new heavens and earth, wherein dwelleth righteousness.

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From Henry Little, Editor of the Wesleyan Harmony.
From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

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From Rev. Moses Spencer, Barnard.
I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.
This book calls up pleasant memories. It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

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THE ADVENT HERALD.

BOSTON, JULY 19, 1851.

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THE SUMMER CAMPAIGN.

BIG TENT-MEETING AT TRURO, MASS.

The tent having been erected and seated on Tuesday, the 1st inst., it was thought best to hold a meeting in the afternoon, although services at that time was not at first expected. Accordingly notice was given, and Bro. SHIPMAN preached an appropriate discourse from Titus 2:12, 13, which was well received. Thus the meeting commenced under encouraging circumstances.

A few words touching the state of things in this town and vicinity, prior to this meeting, will inform our readers of the results accomplished. The community consists chiefly of Methodists and Congregationalists. The views of Adventists were very far from being understood among them. There seemed to be a better knowledge of "iron safes," and a more general acquaintance with the reports respecting the riches of the proprietor of the *Advent Herald*, and the fanaticism of some who have been repudiated by Adventists, than with the doctrine of the Second Advent. Bro. SMITH and GATES, however, had previously given a number of lectures in Truro and the adjoining towns, which had disabused the minds of many of unfavorable impressions received from slanderous reports, and conveyed to them a clear view of the Advent faith; therefore, we found some excellent, right-minded friends to receive and aid us. But the greater portion of the community were ignorant of our real object, character, and views, and entertained strong prejudices against us, which for a time kept many away from our meetings.

On Wednesday, July 2d, at 8 A. M., a prayer and conference meeting was held, which was attended with the Divine blessing, and gave much encouragement to all present.

At 10 A. M. Bro. DANIELS preached, at 2 P. M. Bro. SHIPMAN, and at 6 P. M. Bro. W. BURNHAM. The sermons were well timed, and had a powerful influence upon the audience. Prejudice gave way, and a deep impression was made upon the minds of the backslidden in heart, and upon the careless and impenitent. At the close of the 6 o'clock sermon, fifteen came forward for prayers, several of whom were converted before the service closed. Thus ended the first day's meeting, conveying joy to the hearts of all who enjoyed the privilege of participating in the services.

At 8 A. M. on Thursday, July 3d, a prayer-meeting was held, which proved a blessed service.

At 10 A. M. Bro. LITCH preached from Heb. 12:26, 28, at 2 P. M. Bro. DANIELS gave a discourse from 2 Pet. 1:12, and at 6 P. M. Bro. SHIPMAN preached. These discourses were appropriate and instructive, and made a deep impression upon the audience. Several were converted during the day, and others convicted of sin, who resolved to give themselves to God. The day's meeting closed under circumstances of much encouragement.

Friday, July 4th, being Independence day, and a day of leisure and recreation, the tent was filled by an apparently candid, but certainly a well-disposed congregation. Bro. LITCH gave two discourses, on the nature of the kingdom of God, and the soon coming of CHRIST to establish it under the whole heavens, in opposition to the views of Catholics, Protestants, (of the spiritual school,) Socialists, and politicians. He showed the unscriptural character of the views held by these classes, and presented with great clearness the faith and hope of Adventists.

At 6 P. M. Bro. GATES preached a discourse on the resurrection, which was listened to with much attention. The day's services were then closed, and the people separated in quietness. It is gratifying to say, that nothing occurred during the day to disturb or annoy us.

During the night, occurred one of the most terrific thunder-storms that ever visited the Cape. For more than two hours the heavens were filled with an almost continual glare of light, while the thunder pealed forth scarcely without intermission. The tent was flooded by the rain, which poured down in torrents, and was nearly carried away by the hurricane which swept over the place. But it outlived the storm.

The morning came, the clouds passed away, the sun shone forth, and all nature seemed to smile again, reminding us that though the last storm is at hand, in which the "elements shall melt with fervent heat, the earth also, and the things therein shall be burned up," "we look for new heavens and a new earth, wherein dwelleth righteousness."

On Saturday, July 5th, Bro. SMITH and LITCH preached. The interest was still maintained, and at the close of the afternoon service we repaired to the beach for baptism, where we immersed six happy servants of the LORD, in the name of the "Father, Son, and Holy Spirit." Two of them had been converted since the meeting commenced, while others had long neglected this command of CHRIST. We left more than a score who ought to have been immersed, and we hope will be soon. The season at the water was a glorious one. The waves of the old Atlantic ran high, but by carefulness we were able to meet the waves without much difficulty, while the roughness only added sublimity to the scene. It called to mind the beautiful hymn of WATTS:

"On Jordan's stormy banks I stand;

And again:

"Not Jordan's stream, nor death's cold flood,

Shall fright me from the shore."

Each candidate came up from the water rejoicing, and shouting praise to God. May they all continue on their way to the kingdom rejoicing.

Sunday, July 7th, was a pleasant day, and large and attentive audiences were addressed by Bro. LITCH in the forenoon and afternoon. The first discourse was on the return of the Jews, in which it was clearly shown that the "natural seed" have no claim to the promise; but that the believing seed, of ABRAHAM "in CHRIST," are the "heirs of promise." The second discourse was on the preparation necessary to entitle us to that kingdom. With this sermon our meetings in the tent closed. In the evening we spoke to an attentive audience in the school-house, which ended our first tent meeting in Truro.

On Monday, the 7th, having taken down the tent, we hastened to Wellfleet, in order to take the steamboat for Boston; but the water was so rough, that we were unable to reach the steamboat, which lay in the harbor, with our baggage, and were, consequently, obliged to remain in Wellfleet two days. To improve the time thus thrown on our hands, Bro. LITCH preached on Monday and Tuesday afternoon.

In conclusion we would say, that we never held a meeting in any part of the country where we received better treatment, in all respects, than we did on the Cape. We sincerely thank the friends for their hospitality, kindness, and liberality in support of the meeting. May heaven reward them. The results of the meeting cannot yet be correctly estimated. The human mind is so variable, and what at first appears promising, so often disappoints expectation, that time alone can show which has prospered, "this or that." At all events, we hope that the labors bestowed will not be in vain. We have been assured that much prejudice has been removed, and that many have been led to examine the Bible, "to see if these things were so."

On Wednesday we returned home, and left next day for Phoenix, R. I., to make arrangements for the meeting there on the ensuing Sabbath.

J. V. H.

TO AGENTS AND FRIENDS.—We feel indebted to our faithful agents and friends everywhere for their kindness towards us, and interest in the support of the *Herald*. Efforts have been and still are being made, to diminish the number of our subscribers; we hope, therefore, that corresponding exertions will be made to keep our present number. It good can be very easily done, if friends will only make the effort.

SUBSCRIBERS in Canada East will be kind enough to pay their dues to Bro. HUTCHINSON, who has the bills of all in that portion of the Province who are indebted to this office. Those in Canada West can make payment to Bro. D. CAMPBELL, who has the bills of all indebted. Or if they choose, they can enclose their money in a letter and send direct to this office, by paying six cents postage. Will they see to this without delay?

We have given encouragement to Bro. G. W. Burnham and others at the West, and elsewhere, of visiting and giving lectures, attending Conferences, &c., which we have found it impossible to fulfil as we intended. As we are not able to preach much at present, we have to confine ourselves to the arrangement and oversight of meetings, relying principally on brethren to carry on the preaching, &c. Brethren will be patient,—we will, by God's help, redeem all our pledges in due time.

J. V. H.

THE TENT-MEETING advertised to be held in New York on the 24th, will not be held as announced. Bro. Robinson writes that it has been found impossible to make seasonable arrangements for the purpose. Therefore, a meeting may be held on that day in Providence, in accordance with the wishes of the brethren there. Further notice next week.

We have received a copy of the *Hartford Times*, containing an article from the *London Times*, complimenting Colt's patent pistol, made in Hartford, Ct., and marked for our notice. We would suggest, that without having received a sample of the article recommended, we are unable without a personal examination, to pronounce respecting the justice of the high compliments bestowed on it by the *London Times*.

Bro. GROSS has pointed out several minor errors in the Conference Address; but as few persons seldom take the trouble to put them in their place, this notice will be sufficient.

We have received No. 374 of *Littell's Living Age*, which contains its usual amount of sterling matter, selected from the best foreign periodicals. This No. contains an interesting paper from the *North British Review*, on DICKENS and THACKERAY, the celebrated novelist and satirist.

Christian Parlor Magazine.—The July No. of this neatly executed monthly has been received from the press of George Pratt, 116 Nassau-street, N. Y.

The July No. of *The Ladies' Keepsake*, edited by Asahel Abbott, and published by John S. Taylor, 143 Nassau-street, N. Y., has come to hand. This No. contains, among others, an interesting article on RAHAB, by the editor.

THE TENT-MEETING at Phoenix bids fair to be one of much interest. Its progress thus far is encouraging.

POSTAGE.

As all letters (not weighing over half an ounce,) may now be sent a distance of three thousand miles for three cents postage, when paid by the sender, which, if not thus paid, will cost the one who receives it five cents, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what concerns only himself, or his own business, he will, besides paying his postage, inclose a letter-stamp to pre-pay the returned letter with.

Those writing from Canada, can now pre-pay their letters to any part of the United States for six cents.

We find that, under the new law, we have to pay one cent on each paper we send to Canada. We shall therefore be under the necessity of discontinuing to those in Canada, &c., who do not pay for their paper in advance.

Those wishing books sent to them by mail, will please to read the advertisement of books in another column.

POSTAGE ON THE HERALD.

Subscribers will receive the *Herald* at all post-offices within fifty miles of Boston, at five cents per quarter.

Over fifty, and not exceeding three hundred miles, ten cents per quarter.

Over three hundred, and not exceeding one thousand miles, fifteen cents per quarter.

Over one thousand, and not exceeding two thousand miles, twenty cents per quarter.

Over two thousand, and not exceeding four thousand miles, twenty-five cents per quarter.

"Thy children shall come again to their own border."

That terrible scourge of infancy and childhood, scarlet fever, during the past spring visited Yardleyville, Pa., and in the accomplishment of its mission swept away several lovely little ones from the embrace of fond parents; among whom was Sarah Elizabeth, (May 12th,) aged 7 years, and George Yardley, (June 4th,) aged three years, children of Daniel and Sarah Werz. And May 13th, Martha Anna, youngest child of Charles A. and Sarah Lambert. "Of such is the kingdom of heaven," said Jesus. "Suffer them to come to me, and forbid them not." Painful though it be to part with these little opening flowers, yet who can find it in his heart to wish them back to earth, amidst its wintry blasts, and summer heats; its temptations, pains, and sorrows? Danger to them is past: they sleep in Jesus, and shall come with him at his appearing. Does he not say they shall live again? Yes,

"Their feeble frames his power shall raise,
And mould with heavenly skill;
He'll give them tongues to sing his praise,
And hands to do his will.
His words the happy parents hear
With transports all divine;
O Saviour, all we have and are
Shall be forever thine."

Truro (Mass.), July 7th, 1851.

Children's Advent Herald.

The July No. of this paper is out. The contents are—The Child's Petition—Maggie—Little Graves—The Little Shovel—Have a Trade—A Kind Act—The Child and the Butterfly—Nothing is Lost—Disinterested Benevolence—Houses in Thicket—Faneuil Hall, with a large engraving—What the Good Child Loves—Violence and Death—Vanity of the World—Exhibition of the Dead and Dumb—Bad Temper—A May Walk—Scripture Questions on Forgiveness—Interesting Facts—Puzzles, &c. &c.

The Children's *Herald* is published monthly at 25 cents per year. Two copies (uncut) can be sent to one place for single postage.

To Correspondents.

H. R. Gray—We do not see the paper you name, nor were we aware of the existence of the letter to which you refer. You and all our friends need have no apprehensions that we shall suffer ourselves to notice such things, from that and similar sources, in the *Herald*.

BUSINESS NOTES.

A. Palmer—You did not say whether you had spoken to the minister you refer to, and so we do not send till we learn it is his request.

E. Garraty, \$2—It just pays the paper \$1 to 560, postage on do. 25 cents for 26 numbers. Children's *Herald* 25 cents for one vol., postage on do. 13 cents for 12 numbers. Night of Weeping 30 cts., postage on it 7 cts. The other book we have not, and shall have to send to New York for this, and on its receipt will send. We do not know where the brother you refer to is.

Geo. Bangs—Sent you books the 14th, care of S. Foster, Derby Line.

S. G. Allen—Sent you books and *Herald* accounts by Bro. Litch.

A. Taylor—Bro. B. never was in Brimfield.

J. H. Powley—You have paid to No. 534; and C. H. to No. 60—two copies.

E. Church—It is the same.

E. Burnham—Did you get the bundle directed to you at Springfield on the 4th?

S. A. Chaplin—In transferring the names on our list yours was omitted by mistake, so that the *Herald* has not been sent you for some time past. We have just discovered the mistake by turning to put to your credit money received. We regret the oversight.

C. R. Griggs—The \$10 was received and placed to your credit, but inadvertently omitted in the *Herald*.

C. Gould—Sent you books the 14th by Longly's express.

W. D. T.—We have received only the 1st No. of *Phalathes*.—Please send the remaining Nos.

J. L. Clapp—The money was paid; and his attention was again called to it when you wrote before.

J. Howland—We sent your subscription on to Mr. Knight at the time, and received a receipt. It may be that you have your first No. by this time, as we have but just received ours. We have forwarded your letter to Mr. Knight, who will attend to your wishes.

J. S. Richards—The \$1 you sent for D. Hall was received, and credited to him to 34, end of present vol.

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Previous receipts	20 00
Previous donations	48 95
Tracts distributed at the Truro Tent-meeting	11 50
Excess of donations over receipts	30 45

TO SEND HERALD TO POOR.

J. Farrar

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Advent meetings are discontinued at Cabot, Mass., and are now held in Chicopee Falls, Mass.

Bro. A. Merrill will preach at Warehouse Point Sabbath, July 20th; Hartford, 21st, 7½ p. m.; South Glastenbury, 22d, 2 p. m.; Middletown, 23d, 7½ p. m.; Meriden, 24th, 2 p. m.; New Britain, 25th, 2 p. m.; Bristol, 26th, 7½ p. m.; New Hartford, 28th, 5 p. m.; Winsted, 29th, 2 p. m.; Granville, Mass., 30th, 5 p. m.; Springfield, 31st, 7½ p. m.; Brimfield, Aug. 1st, 5 p. m.; Holden, Sabbath, 3d. Will inquire for letters at Hartford.

Bro. I. C. Wellcome will preach, Providence permitting, in the Partridge school-house, Whitefield, Me., Sunday, July 27th, at which time it is expected that a number will be baptized, and the Lord's supper administered.

I will preach at Morrisville, Pa., July 31st; Yardleyville, Aug. 1st; Philadelphia, 3d; Baltimore, Md., from the 6th to the 10th; Centre County, Pa., 14th and onward.

Bro. John Couch will preach on New Durham Ridge July 27th.

Z. BOODY, C. H. WILLEY.
Bro. N. Billings will preach at Addison, Vt., Friday, July 18th, and remain over the Sabbath—(will some brother call for him at Ferrysburgh landing 3; Vinton, 24; Vergennes, 24; Burlington, 24th; Isle La Motte, 25th; Rouses Point, Sunday, 27th—during the week in the vicinity, where brethren may wish; Champlain, Sunday, Aug. 3d; Clarence, 5th; Durham Falls, C. E., 6th; Waterloo, 7th and 8th (where Bro. Hutchinson may appoint); Outlet, Sunday, 10th; Stanstead, 12th and 13th; Derby Line, 15th. Each (except Sundays) at 7 p. m. Further appointments will be given through Vermont to Boston at another time.

Bro. Shipman will preach in Hartford the third Sabbath in July, Bro. Hawkes the fourth and the first in August, and Bro. Edwin Burnham the second.

You will oblige some of your subscribers by saying in the *Herald*, that I will preach in Ashfield, Mass., Sunday, July 20th.

S. W. BRISNOR.

Bro. J. Cummings will preach in Deerfield, N. H. (in the Free will Baptist meeting-house), the third Sabbath in July.

Bro. F. H. Berick will preach in Clinton, Mass., Sabbath, 20th; Nashua, N. H., Sabbath.

Bro. F. McWilliams will preach at Lockport N. Y., Sunday, July 27th.

Bro. J. G. Smith will preach at Manchester the third Sabbath in July.

There will be a Camp-meeting at Northfield Farms, near the residence of Bro. A. Gage, commencing Aug. 29th, and continue over the Sabbath. We cordially invite to this feast of tabernacles, for we believe the Lord will be with us, according to his promise. Brethren who can be requested to bring tents and provisions; arrangements will be made at Bro. Gage's for all others;—the poor shall be fed, and have the gospel preached to them. Horses kept at Bro. Gage's. Bro. T. M. Preble and others will be in attendance to divide the word of truth. ASOS GAGE, S. W. BISHOP, S. W. SLATE, E. G. SCOTT, Committee.

Providence permitting, Bro. J. Cummings will commence a Tent meeting at East Weymouth, N. H., Wednesday, Aug. 13th, and continue over the Sabbath.

T. M. PREBLE.

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ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, JULY 23, 1851.

NO. 24. WHOLE NO. 532.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



TRUST THY SOUL TO GOD.

Be true unto thy soul's conviction,
In and out of season;
Through high success or low affliction
Never bend to treason.
The cloud that lowers this instant o'er thee
Soon may burst in splendor;
Then quail not! Truth's bright star's before thee—
God is thy defender!
Heaven reliant,
World defiant,
Onward, brother, to the goal!—
Sneers may meet thee,
Cheers may greet thee—
Heeding neither—trust thy soul.

Ne'er through weak pride, or weaker terror,
Stand in wrong persistent,
If conscience tells thee thou'rt in error,
Scorn not to be consistent.
That man's a slave who'd basely barter
Mind for the world's opinion;
Far better die to truth a martyr,
Than live, and be falsehood's minion.
Heaven reliant,
World defiant,
On, then, brother, to the goal!
Sneers may meet thee,
Cheers may greet thee—
Heeding neither—Trust thy soul.

Travels in the East.

BY DR. J. V. C. SMITH.

(Continued from our last.)

CONSTANTINOPLE—VISIT TO THE SERAGLIO—ST. SOPHIA—THE MINT, &c.

After my former letters from Constantinople were written, a firman was procured from one of the Cabinet ministers, at the solicitation of the acting Ambassador of the United States, Mr. Marsh being absent, which gave myself, and a party formed for the purpose, an entrance into various places held to be exceedingly sacred by the Turks.

The first was the Seraglio—the oldest and most extensive royal residence in Constantinople, famed in the history of this turbulent, ignorant race of men, as the scene of momentous events. Then the Armory, St. Sophia, the Mint, the Mosque of Ahmed, the Mausoleum of Sultan Mahmoud, and some other famed enclosures.—It is so difficult to gain access to the interior of these places, that some have resided many years here, without having seen them. The Rev. Mr. Holmes and the Rev. Mr. Goodale, American missionaries, were particularly attentive to us. The cost of the document of admittance was rising of thirty dollars.

The Seraglio is a cluster of buildings, of various dimensions, grouped together according to the taste of the different sovereigns who have occupied it. Some of the apartments are exceedingly spacious, and gilded in the richest designs. Marble enters largely into the finish of them all. Still, there is a kind of barbaric air of magnificence about them. Voluptuousness is the point to be attained—and the success seems to have been complete. Such bath-rooms, such fountains in the centre of apartments, with all imaginable affixes for the ease of the occupants, can nowhere else be found. The picture gallery has one single long row of French engravings, illustrative of Napoleon's successes, with a few ships, and some trifling drawings.—One bedstead, only, was seen in the chain of palaces—and that was about ten feet wide, by fifteen long! The royal book cases, two in number, one being for transportation from room to room, had but few books. The largest case may have contained sixty copies of the Koran, of various sizes, and in various bindings. The small one had as many more books, small and thin, but glittering with gold, and were poems of the most frivolous description, said the guide, who could read the titles. In the yard there is

a small square building, standing alone, called the royal library, in which there may be a thousand volumes—nearly all Korans, and all written with a pen. In the upper division of the Seraglio grounds, are the old palaces of the first Sultans. Fantastic-looking things they are, with latticed windows, and wide projecting eaves—all covered over with devices in pearl, stone, and precious woods, intaid in indescribable confusion. One of them is approached through a succession of lofty gates—the last being the *Sublime Porte*, which gives a name to the Court. Within a small apartment, strongly guarded by barred windows, is the throne, something in the form of a high-post bedstead. It is not far from ten feet square—occupying one corner of the room. The posts and tester are covered with gems of various kinds, presumed to be of incalculable value. On the platform are thrown cushions. No taste was perceived in the gardens; the walks were stiff, narrow, and uninviting. No rare plants were discoverable; the hot-house contained mostly orange and lemon trees in pots. Equally devoid of taste were the fountains.

St. Sophia, in many of its aspects and style of finish, mosaics, gildings, &c., reminded me of St. Mark at Venice. Some of the columns—four certainly—are of porphyry, hooped with iron to keep the fractured bits together. A little forest of serpentine pillars, and of other materials brought from the ruins of various temples when this was commenced, look rather out of place. The arches are amazingly irregular—no two being of the same curve. The dome is certainly settling on one side, giving it the appearance of being flattened. The galleries, with their wide, long marble slabs for flooring, the massiveness of the outer walls, and the singularity of the architecture, combine to make one say he is glad to have seen this boasted temple, the pride of Turkey. I heard a discourse in St. Sophia—the preacher being in a squatting position on a cushion in the pulpit, and the audience were squatting in front of him on the floor. As soon as he finished the discourse, he came down and sat upon the floor himself, spread a pocket-handkerchief and received the contributions of those who were disposed to give him something. The floor was covered with Turkey carpets, laid askew—to direct the pious towards Mecca. Numerous chandeliers were suspended by iron rods from the dome. In all the metropolitan mosques I have visited, there are invariably two monster candles, opposite the entrance. In St. Sophia they are over a foot in diameter, and twelve feet high. To light them the servant ascends a ladder placed against the wall.

The Mosque of Ahmed is, in my estimation, altogether superior to St. Sophia. It is unique. Its immense dome is upheld by four gigantic marble columns, eighteen feet in diameter. The Mausoleum of Sultan Ahmed contained the sarcophagi of three sultans, twenty princes, and some few females of their households. Over the head of each box was the turban of each individual. To understand the magnificence of these royal cemeteries, one must see them. In a cupboard there were the girdles worn by each, in his life time, covered with jewels of surpassing brilliancy. They are the State jewels, like those of the English sovereigns in the Tower of London and Edinburgh Castle. Of all these cemeteries, however, that of the late Sultan, already referred to, is the *ne plus ultra* of splendor. His grave is covered by a box shaped like the roof of a house, rather elevated at the head, covered by the costliest kinds of Cashmere shawls, thrown over it carelessly. The turban has a waving plume, with a perfect gush of diamonds in front, and the whole defended by a railing elaborately ornamented with pearl.—Exterior to that, are colossal gilt candlesticks and candles, braced to a perpendicular by chased silver chains made fast to pillars. Two of his daughters and some others of his family are lying near. All the graves of Sultans, even of a remote period, are indicated by similar sarcophagi, over which are plumed turbans of elegant patterns, and splendidly ornamented with gems of great price. In one of the galleries of the

Mosque of Ahmed, there were as many as two cartloads of boxes, chests, and trunks of all sizes and patterns, the property of individuals, and filled with their treasures. They are regarded as such sacred deposits, that however long they may remain, no depredations are ever known to be made upon them. The owners go and add to the contents, or take away, *ad libitum*. In two hundred years a lock would not be disturbed by any one but the lawful owner, or representative of the one who placed it there. There is no parallel to the honesty of these people in some respects, or their dishonesty in others.—They will cheat each other in trade, by false entries, alterations of records, and by frauds on government, but starve in a gutter before they would abstract a para from a trunk laid on the floor of a mosque, if it contained millions, and the theft could never be known.

Answers to Prayer.

In the government of the world, God is the Judge of what is right in itself. He is the Judge of what is proper for us. He does not delegate to man the power of controlling the affairs of the universe. What man wishes—what man strives to do, is not necessarily accomplished. And in those few instances in which the designs of man are fulfilled, God overrules them, makes them subserve His own purposes, and even out of evil brings good.—The betrayal and crucifixion of our Divine Lord is a case which illustrates this principle.

Inasmuch as we are not the sovereigns of the universe—are not the infallible judges of what is right—are not gifted with the power of foreseeing what shall be the result in all its bearings of events which we wish to see accomplished, it were folly to suppose that God would grant to us every desire of our hearts. Experience is constantly teaching us the lesson of our short-sightedness. What to beings of our capacities would seem the greatest wisdom, is often in the end proved to be the height of folly. In short, that God should grant every request we might see fit to make, would be to surrender the ordering of all things in earth and heaven to weak and frail mortals, who, where true wisdom is concerned, scarce know the right hand from the left. It is a blessing that God will hear and answer our prayers. It is a blessing equally great that He does not give an unconditional promise to grant whatever we desire.

There are, there must be, certain conditions to the promise to answer our prayers—conditions arising from the very nature of the relationship which we sustain to God. Thus, to guaranty to any and every person an answer to whatever petition he might choose to offer, would be to grant to the ungodly, a Divine commission to accomplish his unholy designs.—Hence one condition to the promise—the answering of prayer is limited to faith. But then were the promise to answer the prayer of faith unconditional, what confusion must arise!—What would seem desirable to one would be the aversion of another; and conflicting prayers could not be answered. And inasmuch as God fully knows and understands the nature of our wants and the way to relieve them—as we are best cared for when God cares for us—as oftentimes to grant the desires of our hearts would bring upon us the sorest trials, this condition is annexed to answering the prayer of faith—that it be in accordance with God's will. "This is the confidence we have in Him, that if we ask anything according to His will, He heareth us."

The skeptic often sneeringly asks if we indeed believe that our prayers can avail anything with God—that the simple expression of a desire, however fervent, can change aught in the purposes of the Immutable One—that beings so far removed from the Almighty in the scale of existence, can cause Him to order one event differently from what His providence long ago decreed? Or he appeals to our own experience, and asks if we can be assured that any benefits received, any calamity escaped, has been

in answer to prayer; and shows us how the unjust man, equally with the righteous, is prospered without recourse to petitioning the throne of grace.

Now such objections are readily answered. God does not set aside any determined purpose He may have, to answer prayer, for one determined purpose of His, is to make certain benefits dependent upon asking. That He is so far above us is no argument that He will not hear, for even they who deny the truth of the Bible, acknowledge a Creator and Governor of all things—and if He condescends to bring into being and sustain the tiny insect, surely it is not derogatory to his greatness to minister to the wants of the noblest work of His hands. And that they who never pray are prospered, is because He has not made the favors they receive exclusively dependent upon asking them; but makes them then only blessings when sent in answer to prayer. That many prayers are offered which meet with no return, is because they ask such things as are not in accordance with the will of Him who knows what is right and for our good, so that to answer them would be to punish the suppliant, perhaps to inflict an injury upon the race.

Here then is the indispensable condition to the hearing and answering of prayer—that we ask such things as shall be in accordance with God's will; for unless it be for the purpose of inflicting punishment, it is not to be supposed that God will grant what would be to our hurt, or to the injury of our fellow men, however fervently we, in our short-sightedness, might desire it.

But from certain examples and promises contained in Scripture, one might suppose that no regard was had to this condition. We read of wonderful things, even miracles, wrought in answer to prayer. But then those prayers, one and all, submitted the object of the petition wholly to the will of God, and only because they were in accordance with the Divine will were they answered. Inspired men did not obtain every petition they asked. David, in answer to whose prayers God often sent a blessing, prayed in vain for the life of his child, though he besought with fasting and tears.

But Christ gave to His disciples a promise, "whatsoever ye shall ask in my name believing ye shall receive—and if ye shall say unto this mountain, be thou plucked up and cast into the yea, it shall be done unto you." Any acting upon this assurance, we read that miracles were wrought in answer to their prayers. But then another fact deserves attention—we find that those very ones in answer to whose prayers the sick were healed, were themselves exposed to disease, and no miracles were wrought to heal them. No miracle was wrought to save Paul and Priscilla, and Aquilla from laboring to earn their daily bread, though to do so they must employ time which otherwise might have been spent in preaching the Gospel. Now there is something to be learned from these two facts. If nothing is done upon earth but by the Divine permission, if no prayer is answered which does not ask that which is in accordance with the Divine will, then it was on account of some special purpose in the order of Divine Providence, that miracles were wrought in the one case, because of some design to us unknown that they were not wrought in the other. True, in the cases where miracles were not wrought, prayers were not offered. But it must be remembered that they who were thus made the instruments of the wonderful exhibition of the power of the Almighty were inspired men—on them the Holy Spirit poured out extraordinary gifts and graces—not unfrequently were they enabled to foretell future events. Is it unreasonable to suppose that to them was also given to some extent an insight into the counsels of the Divine will? On this supposition alone can we account for the fact, that in every case in which a miracle was prayed for it was granted, that in many cases, where to all human appearance a miracle was desirable, if not necessary, no supernatural interference was granted, nothing supernatural was asked. It was (e.

cause they knew when and under what circumstances it would be pleasing to God to have the course of nature set aside.

Were we inspired, were we enabled to discern what, under any circumstances, would be pleasing to God, then might we be assured that whatever we asked we should most certainly obtain. But now, as we are not inspired, as we know not what shall in all cases be according to the Divine will, we can only pray, and pray in faith, and our confidence is this, that what we ask will be granted, provided it be according to God's will. And who is he that trusts in God—who that believes that God knows what is good in itself and proper for us—would wish to have any prayer answered which was not in accordance with the Divine will? And if a prayer were to be answered which asked that which is contrary to God's will, this would be placing man higher than his Maker. But we may rest assured of this—in no case does God surrender His sovereignty into the hands of men. In no case is aught in earth or heaven to be accomplished which He does not permit. The privilege of offering prayer is not given with the design of making man the judge of what is right and expedient. Nay, here is a principle which runs through the whole of religion—submission to the will of God. The desire that His will may be accomplished in preference to our own, is the indispensable condition to acceptable prayer.

Gospel Mess. and Church Rec.

Analogy of Nature and the Resurrection.

"Why should it be thought a thing incredible with you, that God should raise the dead."—Acts 26:8.

The doctrine that the human body will, at some future time after its decomposition in the grave or elsewhere, be restored to life, occupied again by the soul that left it, a doctrine so fully taught in the Bible, is thought by many to be a thing incredible. And the incredibility of it arises, at least in the minds of many, from its marvellous nature. It seems to them impossible that a change so wonderful should take place, as the collection of the scattered materials of the body, and the changing of them, so that they shall compose a spiritual and an incorruptible body. But why should the doctrine be doubted? Is it a thing impossible? Cannot God find and collect and change those particles as he pleases, and as he has said he will?

If I mistake not, the great Maker of our bodies exhibits to us something in his natural works strikingly analogous to the resurrection of the body, and illustrative of it; and thereby shows that it is not a thing incredible that he should raise the dead. Look at some grub, or caterpillar, as it creeps upon the earth. Who would suspect, had he not seen or heard of the fact, that that crawling insect would at length go into a state strongly resembling death, and then at a given time come forth a beautiful, gorgeous butterfly? You see nothing in that worm, in its nature or formation, that indicates a change into so beautiful a winged animal; yet it is thus changed. For a while it creeps upon the earth, lives in the dust, a loathsome thing, at whose touch you shudder; it then is shrouded in its silken winding sheet, in an apparent state of death, without food and without motion. But at the appointed time, it bursts open its coffin lids, comes forth into new life, spreads its variegated wings, and mounts upwards as it may please. How different is the latter state of that insect from the former. Then it was confined to the earth; now it soars as it may choose. Then it fed on dust; now it sips the nectar from the smiling flowers of the field. Then it was an object you would loathe; now you delight in viewing its various tints, and seeing with what freedom it floats in the breeze.

Could we well have presented to us anything more nearly resembling the death of the human body, its lying for a season in the grave, and then coming forth a new and glorious form, no longer confined to the surface of the earth, but gliding away in the ethereal regions to rejoice in the glories of God. If the Creator is so constantly working these changes before our view, why should it be thought a thing incredible with us that he should raise the dead?

Look at some offensive decaying mass as it lies in the field. You see nothing in that corrupt matter that resembles the beautiful flower. Who, from its form, or its odors, or its colors, would predict the shape, and the fragrance, and the tints of the rose and the lily? Is there a thing in the plant resembling that from which it springs? Are they not as unlike as two things can be? and yet are they not composed of nearly the same materials, the one remodeled into the other? It is true, a part of the plant comes from the atmosphere; yet that part can be obtained from the unseemly mass; and we know not what other substance may be combined with our present bodies when they shall be changed into glorious ones. If then, God so often changes the loathsome mass into the beautiful nectariferous flower, why should

it be thought a thing incredible that he should raise the dead?

Look again at some dark, soft, smutty piece of charcoal, and then at some beautiful, polished diamond. How unlike are the two. The one is perfectly dark and opaque, the other perfectly transparent. The one is so soft that you can crumble it in your fingers; the other is the hardest substance known. Can you select two things more unlike than the charcoal and the diamond? Yet the two are exactly the same substance; the only difference is, their particles are differently arranged. The one could be transformed into the other if we only knew how to do it. Why may not God then, who knows how to do all things, change our vile bodies, that they may be like Christ's glorious body? Will the change be apparently greater than that of the smutty substance you find on the hearth, into the brilliant gem that adorns your person?

These analogies might be extended much farther, but this is enough. Chemical science presents us with a thousand changes quite as strange and unlooked for, till experiments taught the facts, as the transforming of our diseased, crumbling bodies into a spiritual, glorious, and incorruptible form. If materials of the perishing charcoal will make the imperishable diamond, by only a new arrangement of particles, by which the dark opacity of the one shall give place to the brilliant transparency of the other; if the particles of the dark, offensive substance in the soil, make the beautiful and fragrant flower, only by a change of relation to each other, why may not the same atoms which form our present bodies, form our spiritual ones, by some similar change in position, so that there shall be literally a resurrection, which implies the rising of the same body, and not a new creation? However this may be, these facts, and others of a similar nature, plainly show, that to one who observes the operations of God's hand in nature, it is not a thing incredible, or without analogy, that God should raise the dead.

Puritan Recorder.

Importance of Little Things.

"It was a mere trifle that prevented Oliver Cromwell and several others who afterwards distinguished themselves as his associates, from emigrating to the colonies of the new world sometime before the first steps were taken in that revolution which cost the monarch of England his head, expatriated his family, and elevated Cromwell to the seat of highest authority in the nation. Cromwell and his friends had engaged their passage to America, and were only awaiting the signal to embark, when by some caprice of the court, they were prohibited from leaving the country. Had any accident occurred to delay the order of the court, until after they should have commenced their voyage to the American colonies, who can tell how different might have proved the course of events, and how different might have been the aspect of affairs over all Europe at the present hour. It is far from improbable that the destiny of the English nation and of Europe, hung upon that single event, the arrival or non-arrival of the court courier before the change of wind to favor Cromwell's embarkation. The life of a monarch and the destinies of a proud nation hung upon the speed of a horse."

"Another striking illustration of the influence of little things is found in the history of the negro race. The celebrated Bartholomew de las Casas, a Spanish prelate, who accompanied Columbus in his second voyage to Hispaniola, and on the conquest of Cuba settled there, moved by compassion for the suffering of the native Indians, who were worked as slaves in the mines by the Spaniards, conceived the idea of sparing this feeble race, that were fast passing away, by substituting negroes, a much more athletic race, and that they were to be obtained from the Portuguese settlements on the coast of Africa. After petitioning to the Spanish government successively under Ferdinand the regent Cardinal Ximenes, and then Charles V. he succeeded. In 1503 a few negro slaves had been sent into St. Domingo, and afterward Ferdinand allowed the importation of large numbers. The labor of one negro was found equal to that of four Indians. Ximenes discouraged the traffic; Charles V. revived it, and conferred the privilege, as a monopoly, on a Flemish favorite. 1518, the right was sold to some Genoese merchants, who reduced the traffic to a regular system. The French obtained it next, and retained it till it had yielded them a revenue of two hundred and four millions of dollars. In 1713, the English secured it for thirty years. For the last four of these years, Spain purchased the English right for \$500,000."

"Thus, through the mistaken benevolence of a Spanish priest, a measure was set on foot, which the cupidity of Christian Europe turned into a system of fearful cruelty, a system, by the operation of which the commerce of the world, and the aspect of all civilized society has been affected. A system which seems likely, in God's overruling providence, to convulse one of the mightiest nations on the globe, and eventually

to return light and peace, civilization and Christianity on the eighty millions of African tribes.

How great a matter a little fire kindleth!

"Another instance. In August, 1799, a French artillery officer, named Bouchard, when digging near Rosetta, in Egypt, for the foundation of a military work, came upon a huge block of Basalt, marked with various strange characters and hieroglyphics. These characters were found to exhibit three inscriptions, in three different characters, one of which proved to be Greek. This was the celebrated Rosetta stone, now in the British Museum, which has been the subject of diligent investigation by learned antiquarians of every nation in Europe; and this stone, under the ingenious labors of Young and Champollion, yielded by a comparison of the characters found in the different inscriptions, a key to unlock the treasures of ancient wisdom, shut up for so many centuries, under the hieroglyphics of Egypt."

The discovery of a small obelisk on the isle of Philoe, in the Nile, in 1816, by Cailaud, the French traveller, on which was a Greek inscription containing the names of Ptolemy and Cleopatra, greatly aided Champollion in unraveling the mystery. Thus, as the result of the seemingly trivial event of finding an old broken stone at Rosetta, and a little obelisk, years afterwards, at Philoe, the industry of antiquarians was set to work, and that industry has been crowned with astonishing success.

The inscriptions found on the decaying monuments, and on the frail papyri of Egypt, are now quite intelligible; the ancient records of Egyptian dynasties are rapidly opening to the inspection of all men. Thence, the infidel is drawing largely his material for renewed assault on the records of revelation; and the Christian is patiently awaiting the issue of a finished discovery among these old monuments, perfectly confident that the truth of human records, once fully made out, will fall naturally and inevitably into the train of the handmaids and supporters of revelation.

"Little did the French artillery officer dream, when the men, working under his direction, first heaved up that dark and mutilated block near Rosetta—that around that old stone, and over its mutilated inscriptions, the friends and enemies of the ancient Jewish Scriptures would rally for a long and arduous, and possibly a final conflict, as to the truth of revealed religion. How great a matter a little fire kindleth."

"And often it is seen that some unlooked for, and seemingly trivial event, baffles the foresight of men, frustrates their plans, and defeats their most important enterprises. A sudden tempest will sometimes scatter and destroy a numerous and well-appointed fleet. The fate of a battle on which are hanging the destinies of empires, will sometimes be decided by a thick mist, a driving storm, or by a random shot which cuts down an experienced leader, and spreads a resistless panic through the whole army."

"In private life, also, results of great magnitude follow from causes apparently insignificant. The flight of a bird, the fall of an acorn from the tree, the course taken by a flash of lightning, or the singing of a teakettle over a fire, may give birth to a train of thought in the mind of some quiet observer, that shall lead to conclusions little anticipated, elicit new discoveries in science, and open the way for improvements in art."

"Again, the accidental meeting of two entire strangers, may lead to an acquaintanceship that shall ripen into friendship strong and enduring—throw an entirely new aspect over the emotions, the sentiments, the pursuits and character of both, and send its influence, healthful or cheering or the reverse, over the whole life; aye, and over the immortal interests of both—possibly, even of others with them. Many a well-disposed youth has been led, by the influence of a cherished companion, into scenes of gaiety and pleasure, of dissipation and vice. His mind has been poisoned, his principles perverted, his character degraded, while others, by the kind council, the cheering influence, and the gentle force of consistent example in a faithful friend, have been strengthened in virtue, habituated to what is good and honorable, and humbled even to seek to obtain the pearl of great price. 'He that walketh with the wise men shall be wise, but a companion of fools shall be destroyed.' And it is often the merest accident, apparently, which determines whether a youth shall be the companion of wise men or fools—whether he shall be honorable and good, or base and worthless—whether he shall be saved or lost forever."

Dr. Potts.

Comfort ye my People.

God's people may be comforted:—1. By a consideration of their relationship to God.—They are his people. The great adversary claims all the world as his: but he does not claim Christians. He knows that they belong to another sovereign—that they have come out from the world, and renounced the authority of its prince. Christians are the subjects of God's kingdom. To his commands they cheer-

fully bow. With his government they are satisfied. In his laws they delight. But they stand related to God, not only as subjects to their chosen king, but as children to the best of Fathers. God may say to his prophets, "Comfort ye my people, for my people are my own begetting; therefore speak ye comfortably unto them."

2. By the assurance that all things are working for their spiritual and eternal good. Prosperity and adversity, sickness and health, mercies and afflictions, riches and poverty, storms and calms, clouds and sunshine, all, all are means to promote their purification from sin, and to render them fit to be partakers of the glorious employments and bliss of the upper world. Even in those providential events, which seem to be very much against them, it is their blessed privilege to know that

"Behind a frowning providence
God hides a smiling face."

They may remember that "whom the Lord loveth he chasteneth," and that he does it "for our profit, that we may be partakers of his holiness." They are permitted to say, "For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." How comforting for God's people to know that their Father is at the helm of universal government, and that He "worketh all things after the counsel of his own will."

3. By the assurance "that he who hath begun a good work in them, will perform it until the day of Jesus Christ." Though Satan may be permitted for their good and God's glory, to vex and worry them, yet they know full well that he cannot prevail against them. They hear their Shepherd say, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." They hear him addressing the Father thus, "Glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And again they hear him saying,—"All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out."—God's people may be persuaded that nothing "shall be able to separate them from the love of God, which is in Christ Jesus our Lord." How comforting is such a well-grounded assurance of being kept by the power of God, through faith, unto salvation.

4. By the anticipation of being perfectly holy and happy in the future world. In looking forward to the time of their departure from this world, they often sing

"O Glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

They are ready to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In the body they groan, being burdened with sin. On this account they would not wish to live here always; but they anticipate infinite satisfaction in being free from sin, and in uniting with all the redeemed, in celebrating the praises of God and the Lamb forever and ever.

Thus we see that God's people need not be comfortless. Their springs of comfort are inexhaustible. No wonder an inspired apostle directs them to "rejoice in the Lord always."—Cheer up, then, Christian pilgrim, and press onward towards the mark of your high calling.

"Haste thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal days' before thee,
God's own hand shall guide thee there."

N. Y. Evangelist.

Feeling after God.

The following relation of a heathen's experience before he came to the knowledge of the truth, not only presents the darkness of a heathen mind in an affecting light, but it shows man's absolute need of a revelation. It was addressed by Sekesa, a Bechuana, to a missionary from whom he had been hearing the Gospel.

"Your views, O white man, are just what I wanted and sought for before I knew you.—Twelve years ago, I went, in a cloudy season, to feed my flock along the Tlotse, among the Malutis. Seated upon a rock, in sight of my sheep, I asked myself sad questions—yes, sad, because I could not answer them. The stars, said I—who touched them with his hand? on what pillars do they rest? The waters are not weary; they run without ceasing, at night and morning alike; but where do they stop? or who makes them run thus? The clouds also go, return, and fall in water to the earth.—Whence do they arise? Who sends them? It surely is not the Barokas (rain-makers,) who gave us the rain, for how could they make it? The wind—what is it? Who brings it, or takes it away, makes it blow, and roar, and frighten us? Do I know how the corn grows? Yesterday, there was not a blade to be seen in my

field. To-day, I return and find something.—It is very small; I can scarcely see it, but it will grow up like to a young man. Who can have given the ground wisdom and power to produce it? Then I buried my forehead in my hands. Again, I thought within myself, and I said, we all depart, but this country remains, it alone remains, for we all go away. But whither do we go? My heart answered, perhaps other men live, besides us, and we shall go to them. A second time it said, perhaps those men live under the earth, and we shall go to them. But another thought arose against it, and said, those men under the earth—whence come they? Then my heart did not know what more to think. It wandered. Then my heart rose and spoke to me, saying, all men do much evil, and thou, thou also hast done much evil. Woe to thee. I recalled many wrongs which I had done to others, and because of them my conscience gnawed me in secret, as I sat alone on the rock. I say, I was afraid. I got up, and ran after my sheep, trying to enliven myself; but I trembled much!"

N. Y. Observer.

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

Calvin cross-examined by Counsellor Quibble.

Q.—Do you think that the prisoner acted wrong when he put those to death who would not acknowledge his religion.

A.—I certainly do.

Q.—Did you not take an active part in the persecution of Servetus, and was you not accessory to his death?

A.—I confess I did; and I then attempted to justify the act. This was one of the awful effects of being educated under the prisoner. I learnt this doctrine at Rome, and it made too deep an impression upon my mind, which was too much beclouded with Popish error. I knew not what spirit I was of.—It was too much the prevailing opinion of all parties at that time, that incorrigible heretics ought not to live; and I was led astray. Servetus was certainly a violent enemy to the doctrines of the Trinity, and of the Deity and Atonement of Jesus Christ. His positions were singularly daring, and his language grossly indecent on the subjects. I therefore thought that it might lead some to conclude that I gave encouragement to rebellion, though I rejected the usurped authority of the Pope of Rome, if I did not give my sanction to his punishment.—But I was evidently wrong.

Peter Martyr of Naples, sworn.

Q.—Did not the prisoner at the bar endeavor to introduce his office of Inquisition into the city of Naples?

A.—He did. After the Reformation began by Luther, it pleased the Lord to enable me and one Bernard Ochino to testify publicly against the enormity of the reigning superstition and the Papal yoke. A number of all ranks and orders now began to express their aversion to the prisoner's treasonable conduct; and he, to put a stop to the progress of the Reformation, let loose upon these pretended heretics his bloody Inquisitors, who spread the mark of their usual barbarity through the greatest part of Italy. But the terrors of the Inquisition could never penetrate into the kingdom of Naples.—Nor could either the authority or entreaties of the Roman Pontiff engage the Neapolitans to admit within their territories either a court of Inquisition, or even visiting Inquisitors.

Augustine Casal, Preacher to Charles V., sworn.

Q.—Did not you, and several others that were once connected with the prisoner at the bar, as priests, attend the Emperor Charles V.?

A.—I did. I was brought by Charles V. into Germany, to combat the pretended heresy of Luther; but I propagated on my return the very doctrines I set out to oppose. Several others also, who accompanied the Emperor, did the same, Constantine Pontius, his confessor, the learned Egedius, whom he had nominated to the bishopric of Tortosa, Bartholomew de Caranza, a Dominican, who had been confessor to King Philip, and cruel Queen Mary, with above twenty more. After this, Charles V. abdicated the throne, and retreated to spend the remainder of his days in retirement, in the year 1557. He evidently saw the folly of vindicating the prisoner's authority, and after he had withdrawn from the busy scenes of public life about two years he died, as was supposed, a Protestant. No sooner was the breath of this monarch gone, but I and the persons before noticed were put into the Inquisition, and all committed to the flames, or delivered over to death in other forms equally terrible to nature.

Dennis Renix, Martyr in France, sworn.

This witness said that he had lived at Melde, in France, for several years.—That he knew the

prisoner well.—That he saw a number of Protestants burnt and tortured. That one Jo de Roma, a monk, who was commissioned to examine Lutherans, among other horrible means to torment them, he used to take the most pleasure in filling boots with boiling grease, and putting them on their legs, and tying them on the back on forms with their legs hanging over a small fire while he examined them. That among the multitudes that were burnt, was a bookseller for selling a Bible. That upon a complaint made to the council, that the judges suffered heretics to have their tongues, a decree was made that all who were burnt should have their tongues cut off unless they recanted at the fire; which was afterwards strictly observed. That being himself a great enemy to the prisoner and his government, and having publicly testified against his mass, he was taken by his orders in the year 1558, and chained to a stake to be burnt by a slow fire. And that the prisoner, then known by the name of Pope Paul IV., did suppose that he was burnt to death.

And deponent further said, that one John Clark, having written on paper that the prisoner was Antichrist, and his pardons treasonable, and having broken some images to pieces, was first whipt three days and burnt in the forehead.—That afterwards at Mentz he was taken to the place of execution, where he was tortured in the most cruel manner. That his right hand was first cut off, then his nose was torn from his face with sharp pincers, and further dismembered, while he stood at the stake to be burnt by order of the prisoner.

Admiral Gasper de Coligny, who suffered in the Massacre of Paris, sworn.

Q.—Was you at Paris on the eve of the 24th day of August, or St. Bartholomew's day, 1572?

A.—I was.

Q.—Was there not a dreadful massacre at Paris that night of many thousand Protestants, by order of the prisoner?

A.—There was. It is an event well known in history, and perhaps the blackest upon record.

Q.—Will you relate to the court what took place on that night?

A.—The Almighty having been pleased to cause the proclamation of his Gospel to be made in France, many were led to discover the usurped authority of the prisoner and acknowledged our Sovereign Lord the King. When the prisoner, according to the tyrannical laws of his kingdom, caused a general slaughter to take place; and almost in every town and village were fires kindled, gibbets erected, and tortures prepared for such as presumed to call in question his being the Vicar of Christ and Prince of the Apostles. Previous to the reign of Charles IX. the prisoner had employed as his common executioners three kings of France; Francis I., Henry II., and Francis II., who were very active at this awful work. Charles was early trained to this shocking employment, and for cruelty, hypocrisy, bigotry, and every savage property, could scarcely be equalled by any of the inhabitants of the infernal mansions. He was one of the prisoner's pets.

In his reign, in addition to all the dreadful decrees against his peaceable Protestant subjects, an edict was published in July, 1562, declaring it lawful to kill all the Huguenots wherever any could be found. This decree was read publicly in every parish on every Lord's day, and innumerable multitudes were slain.

Three civil wars succeeded each other. At last the court pretended to grant the Protestants a very advantageous peace in the year 1570, and a match was concluded between Henry, (afterwards the celebrated Henry IV.), the young King of Navarre, a Protestant, and the French king's sister. The heads of the Protestants were invited to celebrate the nuptials at Paris, with the infernal view of butchering them all if possible in one night. The Queen of Navarre, who had visited Paris in order to be present at her son's marriage, was taken ill and died, as it was afterwards suspected, by being poisoned, she being supposed a heretic.—A few days after I was wounded by a musket ball whilst walking the streets; but such were the profession then made of the union and affection, that none suspected the design. Charles immediately visited me, and wept when he saw how I was wounded; he expressed the greatest sorrow on my account; and vowed the greatest vengeance on the assassin. He offered me a part of his own guards, who, under the pretext of protecting me, were to admit at midnight the remainder into my chamber to murder me.

Exactly at midnight on the eve of St. Bartholomew, (so called) 1572, the alarm bell was rung in the Palais Royale, as the signal of death. About five hundred Protestant barons, knights, and gentlemen, who had come from all parts to honor the wedding, were among the rest barbarously butchered in their beds. The gentlemen, officers of the chamber, governors, tutors, and household servants of the King of Navarre, and Prince of Conde, were driven out of their chambers where they slept in the Louvre, and being in the court, were massacred in the king's presence. The slaughter was now

general throughout the city, and Thuanus writes, "that the very channels ran down with blood into the river." This was, however magnified as a glorious action, and the king, who was one of the most active murderers, boasted that he had put 70,000 heretics to death.

It is scarcely possible that it can even be supposed, that I can describe the horrors of that Sunday night. I might quote the words of a French author who wrote the history of France, from the reign of Henry II. to Henry IV., and say, "How strange and horrible a thing it was, in a great town to see at least 60,000 men with pistols, pikes, cutlasses, poniards, knives, and other bloody instruments, run swearing and blaspheming the sacred Majesty of God, through the streets and into houses, where most cruelly they massacred all whomsoever they met, without regard of estate, condition, sex, or age.—The streets paved with bodies, cut and hewed to pieces; the gates and entries of houses, palaces, and public places dyed with blood. Shouting and hallooings of the murderers, mixed with continual noise of pistols and calivers discharged; the pitiful cries and shrieks of those that were being murdered. Slain bodies cast out of the windows upon the stones and drawn through the dirt. Strange noises of whistlings, breaking of doors and windows with bills and stones. The spoiling and sacking of houses.—Carts, some carrying away the spoils, and others the dead bodies, which were thrown into the river Seine, all now red with blood, which ran out of the town and from the king's palace." While the horrid scene was transacting many priests ran about the city with crucifixes in one hand and daggers in the other, to encourage the slaughter.

A band of ruffians soon rushed into my chamber, while I was upon my knees supplicating my King. Immediately they (did what they called) dispatched me, while the young Duke of Guise waited at the door in expectation of receiving my head to present it to the inhuman king and his brutal mother. To those who are unacquainted with the power of our King, my testimony may appear incredible when I affirm, that my head was really severed from my body, and after being presented to the king and his mother, she sent it embalmed to Rome, as a present to the prisoner and the Cardinal of Lorraine. Not satisfied with what they had done to me, they proceeded to deprive me of some of the members of my body, after which I was dragged through the streets of the city for three days, and then hung up by my feet to a gibbet at Montfaucon. The general opinion now in France was that I was dead, and I am certain the prisoner had no idea of seeing me alive again.

He now gave Charles IX. public thanks for his infernal work. He ordered the most solemn rejoicings at Rome. He sung Te Deum, and presumed to give the Almighty public thanks for this victory. He also issued forth a bull for a Jubilee to be observed throughout the kingdom of France on the 7th day of December, 1572, as a peculiar day of great and unusual joy for what he called the happy success of the French king against his heretic or Protestant subjects. He also exhorted Charles to pursue this salutary and blessed enterprise, and fall upon them who called in question his usurped supremacy. This cruel slaughter brought on a fourth civil war. A fresh peace was concluded in the year 1573 with the Protestants; yet a fifth war broke out on the next year, when Charles IX., stained with the blood of thousands of his subjects, which called for vengeance, was seized by order of our Sovereign, by one of his officers, named Mr. Death, and from that time has been detained a prisoner in the fiery cell under the charge of the keeper of the black gulf. He left no issue on earth.

Cross-examined by Counsellor Quibble.

Q.—You are the first man I ever heard speak after he lost his head!

A.—Although I may be the first man that you have heard speak after his head has been severed from his body; I am not the first that has appeared a witness after being slain. John the beloved servant of our King declares, and this court knows it to be a fact, that those who "were slain for the Word of God, and the testimony which they held," not only spake after, but spake with a loud voice, and applied to our Lord for judgment against their murderers, and were graciously heard.—See Rev. 6: 9-11. And he also testifies, that he saw on thrones such as were like me, really beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, Antichrist, or his image (Rev. 20: 4); and that they lived and reigned afterwards with our Sovereign King. For my own part I declare, that I have enjoyed more real life from the day I was beheaded than ever I did before.

Father Paul, sworn.

Q.—As you wrote the history of the Council of Trent, will you relate to the court what you know of the prisoner, and some of the proceedings of that rebellious assembly?

A.—The Council of Trent was first sum-

moned by the prisoner under the name of Paul III. It first met on the 13th of December, 1545, and continued about eighteen years. Previous to the opening of it, the prisoner proclaimed a jubilee at Rome, promising pardon of all sins, to all who prayed for the Council, confessed their sins, went in procession, and fasted three days. The Council was opened by the Legate Monte, who sung the mass of the Holy Ghost. Previous to the meeting of this Council, the prisoner, by his base conduct, had caused many in Germany and other parts of Europe to reject his authority. By the name of Urban II., about the year 1100, he first set up the money-making trade of vending indulgences, and by the name of Leo X. in 1517, he acquired immense sums from all Europe. Leo, however, divided the profits with his sister Magdalene, the wife of Cibo, bastard of Innocent VIII., by reason of which Leo was made a cardinal when he was only fourteen years old. Leo gave his sister all the profit arising from indulgences in Saxony and a part of Germany, and she set them up to sale to the highest bidder. The pardon-mongers collected immense sums from every nation they were sent to, as appears by one Friar Samson, who collected 120,000 crowns among the Swiss only.

The prisoner having changed his name to Adrian VI., in the year 1522, and to that of Clement VII., in 1524, and to Paul III., in 1534, he created his illegitimate son, Peter Aloisius, Duke of Parma and Placentia, and a son of his, a cardinal, at the age of fourteen. A son of his illegitimate daughter Constanza was also made another; and his conduct was such that he was detested by every honest man. His bastard Peter was assassinated in his own palace two years after. In the year 1549 he gave up the name of Paul III. in a violent fit of passion, and assumed that of Julius III., when he sent Cardinal Pole as his Legate into England, to restore Great Britain to his authority, bloody Queen Mary having ascended the throne. This darling of the prisoner within one year burnt 176 persons of quality, and others who rejected his authority. To please him, she also dug up bodies out of their graves after being buried four years. Many also were burnt in France, by the prisoner's orders. He commissioned the king to grant to Diana Valentina, his mistress, all the goods confiscated for heresy; this covetous harlot required the death of multitudes to support her in her abominations as a true daughter of the Church.—(To be continued.)

Watchfulness.

Keep all the day as diligent a watch as thou canst over all thy thoughts, words, and actions, which thou mayst easily do, by craving the assistance of God's Holy Spirit. Be careful to suppress every sin in the first instance; dash Babylon's children, whilst they are young, against the stones; tread betimes a cockatrice's egg, lest it break out into a serpent; let sin be to thy heart a stranger, not a home-dweller; take heed of falling oft into the same sin, lest the custom of sinning take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God nor reverence man. . . . Think of the world's vanity, to condemn it; of death, to expect it; of judgment, to avoid it; of hell, to escape it; and of heaven, to desire it. Desire not to fulfil thy mind in all things; but learn to deny thyself those desires, though never so pleasing to thy nature, which being attained, will bring either scandal on thy religion, or hatred to thy person. Consider in every thing the end, before attempting the action. Labor daily more and more to see thine own misery through unbelief, self-love, and wilful breaches of God's law, and the necessity of God's mercy through the merits of Christ's passion. . . . If thou wast asked what thou esteemest to be the most precious thing in the world, answer, "One drop of Christ's blood to wash away my sins." As thou tenderest the salvation of thy soul, live not in any wilful sin. . . . Count Christ thy chiefest joy, and sin thy greatest grief.

L. Bayley.

GOD'S JUDGMENT AND MAN'S JUDGMENT.—Comparing ourselves with others, we may have kept our places in all the proprieties of life, and neither in act or intention given any legitimate ground for reproach to be cast upon us. In the eye of man we may be blameless and praiseworthy; but what shall we think of that ordeal, when our secret sins are placed in the light of God's countenance; and how shall we be prepared to meet it, but by examining our spiritual condition, not by the fitful glare of man's opinion, but by the enduring light of God's most holy word.

Brown.

A Father's Prayer.

The following is a touching incident:—A pious young man told a clergyman that he had once disobeyed his father, on which the good man retired into his room and shut the door.—Curiosity led the boy to look through the key-hole, and he saw his father on his knees at prayer.

The boy listened and heard his father praying for him. This struck the youth to the heart: he went away and prayed for himself; his prayer, and the prayer of his parent, were heard; the young man sought mercy through the Lamb of God, who taketh away the sin of the world, and he became a Christian indeed. Behold the happy effects of a pious father's prayers.



The Advent Herald.

"BEHOLD! THE BRIDGROOM COMETH!"

BOSTON, SATURDAY, JULY 26, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

To those indebted for the HERALD.—On the present No. of the paper we have marked on the margin the sums of indebtedness which we have advanced on the margin of the present No. amounting to \$223 25. How long shall this be unjustly withheld? The sums of indebtedness which we have advanced on the margin of the present No. amounting to \$223 25. How long shall this be unjustly withheld? The sums of indebtedness which we have advanced on the margin of the present No. amounting to \$223 25. How long shall this be unjustly withheld?

THE RESURRECTION.

"An investigation of the Doctrine of Two Literal Resurrections a thousand years apart."—An article in the New York Christian Advocate and Journal, of June 23, 1851, by PHILALETHES.

This is an article of five closely printed columns, to be followed by other articles relative to the same general subject.

This anonymous writer, does not controvert the doctrine of the resurrection as a whole; but takes it for granted that all the readers of the *Journal* believe with St. PAUL in relation to the resurrection of the body, and proceeds directly with his reasons for denying that the resurrection of the righteous precedes that of the wicked by 1000 years.

His first reason is that "the only place in the whole Bible that intimates anything like a literal resurrection prior to the 1000 years" is the 20th of Rev.

If it is distinctly asserted in this passage, it may be no less worthy of credence than if it were found repeated in other places—if the passage is not spurious. It is not a sufficient reason for disbelieving God on any point, that He has but once declared it. Truth is not dependent on the number of texts which may be brought for or against it. It may with equal propriety be argued, that the 1000 years are an imaginary number—they being mentioned only in this one chapter.

It is not, however, true that a resurrection of the righteous, prior to that of the wicked, is nowhere else intimated. The separate resurrection of the former, is so clearly in accordance with the Hebrew scriptures, that many of the Jews argued therefrom that the righteous only would be raised. Prof. BUSH, who denies any resurrection of the body, and therefore cannot be accused of mistranslating scripture for the purpose of favoring a first resurrection, gives as the literal reading of Dan. 12:2 the following:

"And many of the sleepers of the dust of the earth shall awake; these (the awakened) shall be to everlasting life; and those (the unawakened) shall be to shame and everlasting contempt."—*Anastasis*, p. 334.

This view of the passage, he says, is the same that is suggested by some of the Jewish school, and is undoubtedly very ancient. ABEN EZRA renders it "Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt." The words of GAON himself, are, that "this is the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of JEHOVAH." He admits that, "so far then the words of the prophet may be construed as having respect to a literal resurrection," but he metaphorizes them into "a mere outward and sensible adumbration of a far more glorious work of moral quickening."

Now, whether this language is to be understood literally

or figuratively, we have the admission of one of the most finished Hebrew scholars in the land,—one who does not admit a first resurrection—that so far as the letter of Scripture is concerned, a *literal resurrection* is here expressed respecting a portion of the race, while another portion is left sleeping in the dust of the ground. Thus, although the time that the remaining class will be left sleeping in the dust, is not there announced, it is proved that the 20th of Rev. is not the only place in the Scriptures where a resurrection of the righteous prior to that of the wicked is declared. And yet strange to say, this is one of the texts relied on to prove a simultaneous resurrection of both classes; and it will doubtless be quoted by "PHILALETHES," for that purpose, in his succeeding articles!

There are other texts equally explicit respecting two resurrections, the one prior to the other. Thus ISAIAH says of a portion of the race: "They are dead, they shall not live: they are deceased, they shall not rise."—Isa. 26:14. Then turning to ZION, the same prophet exclaims (v 19), "Thy dead men shall live, together with my dead body shall they arise." As those of whom it is here said, they shall live, cannot be those of whom it is said in the same connection, they shall not live; and as the resurrection here predicted is to include the *dead body* of the prophet, there is a resurrection of the righteous here declared to be prior to that of the wicked.

PAUL declares that the subjects of the resurrection will come up in "orders" or bands, and that every man will come up in his own order or band—"CHRIST the first fruits; afterward they who are CHRIST's at his coming."—1 Cor. 15:23. If both classes are then to be raised, it is singular that reference is here made only to those who are CHRIST's.

In 1 Thess. 3:16, they are "the dead in CHRIST" who are said to rise first, before the righteous living are changed. If all are then to be raised, why are those only specified? When PAUL desired that "if by any means" he "might attain unto the resurrection of [lit. out from among] the dead"—Phil. 3:10—he could not certainly have referred to a simultaneous resurrection of both classes. For to such a resurrection any one might attain. The 20th of Rev. is therefore far from being the only place where the resurrection of the righteous prior to that of the wicked, is expressed. And with this view there is no text which conflicts; while none of those alluded to can be harmonized with a simultaneous resurrection of both classes.

"PHILALETHES" denies that the following passage teaches a literal resurrection:—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with CHRIST a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20: 4, 5.

He thus remarks respecting it:

"Those words are understood by the advocates of two literal resurrections in a *literal sense*; and this is the reason why so many absurd and contradictory theories, in relation to the resurrection, have, in every age since the apostolic day, been promulgated in the Christian Church. Why the above passages should be taken literally, involving thereby innumerable contradictions, is more than we can divine; for it certainly requires a much larger amount of *faith* or *something else*, to gulp down the doctrine of two literal resurrections, with all the absurdities and contradictions which surround it, than to believe that the apostle's word were to be taken in a *figurative sense*—the sense in which his apocalyptic writings generally are to be understood. On this point, Dr. CLARKE well remarks: 'We should be very cautious how we make a *figurative expression*, used in the most *figurative book* in the Bible, the foundation of a very important literal system, that is to occupy a measure of the *faith*, and no small portion of the hope of Christians. The strange conjectures formed on this very uncertain basis have not been very creditable either to REASON or RELIGION.'"

"PHILALETHES" would have made himself more intelligible if he had defined what he means by a "figurative sense." We are aware that a general impression exists that if a passage can be shown to be "figurative," that it has then no definite meaning, and may be made to signify almost anything that the fancy of the interpreter may suggest. Thus if it can be proved that a passage is highly figurative, or poetical, it is supposed that its testimony in support of any given point, is effectually set aside. This understanding of the figurative sense displays a remarkable want of information, and the great ignorance that exists respecting the use of figures. "If PHILALETHES" is not one of those ignorant of the office and laws of the various figures, he is aware that a figurative expression is no more equivocal, than a literal one; and that when he classifies it as figurative, his next business is to define what the figure is used; for a passage cannot be figurative without some figure is employed—one or more; and if figures are used, their names can certainly be given by one who is suf-

ficiently familiar with their laws and office, to decide whether language is, or is not figurative. As one who talks so learnedly, as does "PHILALETHES," cannot be supposed to be ignorant of the laws and offices of the several figures, he must have been sensible when he pronounced the language *figurative*, and neglected to point out the figure used, that he was guilty of a neglect as inconsistent with fair argument, as to call any given word a part of speech, without classifying it as a noun, or verb, &c., would be inconsistent with the office of a grammarian.

We therefore inquire of him the name of the figure or figures employed in this text, which require that it should be understood "in a figurative sense?" Does it contain a single metaphor—a simile, or metonymy of any kind? If so, they can be pointed out. And surely this writer from the New York Methodist Book Room, will not claim that there are figures for which the English language has no names or figures, the names of which he is ignorant of! The time has come when those interpreters who talk about figures in the Scriptures, must show their familiarity with the laws and offices of figures.

The figures of this text are symbols; and while other figures are illustrative, these are representative. Symbols, as Mr. LORD, of the New York *Literary and Theological Journal*, has abundantly shown in his able articles on the laws of figures, are objects used to represent analogous objects. JOHN saw in vision, thrones, the judges seated thereon, "and the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and whoever had not worshipped the wild beast, nor its image."

As it is a law of symbols that agents represent agents, and the acts of symbols represent the acts of the agents symbolized, the symbolic souls which lived and reigned must symbolize persons to be restored to life at the epoch symbolized. The declaration that the souls lived, can only assert the restoration of the souls to life, and which could only be by a re-union with the body; and a re-union of the soul and body can only symbolize a like re-union at the resurrection. There would be no congruity in symbolizing persons who had never died, by the living again of the souls of those who had. There would be no analogy between the symbol, and the thing symbolized. If, therefore, there had been no explanation of the symbol,—unless we entirely disregard the principle on which all symbols are used in the Bible, as God has explained to us—the only conclusion we could arrive at, from the mere symbol itself, would be that the resurrection of all the righteous, and their investiture to be kings with CHRIST is here shown.

We are not however limited respecting the meaning of this Scripture by the mere symbol. We have an inspired exposition of its significance, and that should be the termination of all controversy: "This is the first resurrection," is the declaration of the elucidator of the symbol; i. e., the living again of the souls of the martyrs, their reigning with CHRIST, and the living not again of the rest of the dead, symbolize the first resurrection.

Here we have both the symbol, and its significance. But these are strangely confounded by "PHILALETHES," who attempts to show by a long argument, that the *symbols* are not to be understood literally. Of course they are not; they are to be understood *symbolically*, but in accordance with the laws of symbols. That which is to be understood literally is their inspired exposition. He contends that only the souls of the martyrs are brought to view in the text; and that consequently the rest of the righteous have no part in the first resurrection—if taken literally; but he forgets that he should also show that there would be no congruity in their symbolizing *all* the pious dead; which he cannot do. And therefore, if only the souls of the martyrs were brought to view, the divine declaration that their living again symbolizes the first resurrection, is declarative that they symbolize all who have part in the first resurrection; so that we should only have to go back and inquire what subjects other scriptures embrace in it. Turning to 1st Corinthians, 1st Thessalonians, and DANIEL, we find as before shown, that they who are CHRIST's are raised at his coming, that the dead in CHRIST are raised first, and that those who awake are not reserved to shame and everlasting contempt; and that consequently the first resurrection must include all of the righteous. In addition to this we have the further declaration that those who have part in this first resurrection, are those who are to be blest and holy, and on whom the second death is to have no power. Therefore we are under no necessity of showing that more than the martyrs are presented in the symbol. Its reference however to those who had not worshipped the beast or his image, or received their mark in any way, shows that the symbol is not thus restricted, as it might have been, and still been adapted to what is affirmed of its significance. So much for the symbol.

We now come to the explanation of the symbol, which he denies is to be understood literally; he also claims that to understand the explanation literally

would be also to present insuperable difficulties. Of the first of these he says:

"Granting, for argument's sake, that the apostle really intended to be understood as referring to more classes than one, an insuperable difficulty still attends the literal view of the passages—for they evidently refer (in the literal sense) to those who *had passed through death*. 'But the rest of the dead lived not again till the thousand years were finished.' Therefore those who shall be permitted to reign with CHRIST must be those who shall be raised from their graves; indeed, the expression, 'This is the first resurrection,' (if the term is to be literally understood,) places the matter beyond the reach of cavil. For there could be no *literal resurrection* without *literal death*. What then, we ask, will become of those who shall 'be alive and remain' at the appearing of CHRIST, of whom the apostle PAUL writes, if only those who are to be raised from the dead are to be free from the dominion of the 'second death?' We are by no means singular in our conclusions; for, says the learned SCOTT, 'on the supposition of a literal resurrection before the Millennium, the expression would imply that none except those who were partakers of it would be free from the dread and danger of the second death.'"

We admit that all who have part in the first resurrection will be "free from the dread and danger of the second death." Those saints who are alive at CHRIST's coming, who are changed in the twinkling of an eye, are caught up to meet the LORD in the air, and are thenceforth to be ever with the LORD, will no more be subject to the second death, than will those who are raised from the dead at that epoch, and participate in the same honors.

But says "PHILALETHES," only those who are literally dead, can be literally raised; and therefore literally, they alone are the subjects of this resurrection. They only can be literally raised; but the blessing promised is not alone to those who are actually raised; it is to all who have a *part* in this resurrection. Surely it cannot be denied that those who are changed from corruptible to incorruptible, from mortal to immortal—who are made equal to the angels, who are caught up together with the risen dead, and with them dwell forever with the LORD,—it cannot be denied that *they* have a part in the resurrection which then transpires, at which epoch they are admitted to immortal honors. No intimation is given that the living will be raised to any less honorable station than that of the raised dead. There seems to have been a fear that the dead would in some way fall behind the living. Therefore PAUL exhorts the Thessalonians, not to sorrow for the dead, as for those who have no hope; and then he assures them by the word of the LORD that "we who are alive and remain shall not precede those who are asleep," that they are to be raised, and then both classes are to be caught up together to the LORD's presence. To the Corinthians he also declares that while we shall not all sleep, "we shall all be changed, at the last trump." Participating in the change which restores the saints to the honors forfeited by the sin of ADAM, the changed living do have a *part* in the resurrection, and are therefore also subjects of its blessings. He next objects that:

"The literal construction restricts the reign of the saints to a *thousand literal years*: They 'shall reign with him a THOUSAND YEARS.' If CHRIST is to reign literally for a thousand years with his saints on the earth, it follows that at the expiration of that period his reign shall cease—and what is to be expected afterwards? On the other hand, if he is to reign on the earth forever, the thousand years cannot be taken in a literal sense. And whether the term 'thousand years,' as applied by the literalists to the reign of the saints on the earth, means a *finite* or *infinite* period, difficulties equally insurmountable start up before the mind; for if it has a finite signification, there will be an end to the reign of CHRIST with his saints; if an infinite, there will be no resurrection of the wicked; for their resurrection cannot take place (so say the literalists) till after that period."

The literalists do not say that the resurrection of the wicked cannot be till the end of the reign of CHRIST with the saints; and it does not follow that if they are to reign with CHRIST one thousand years, that they are to reign with him no longer. The period of time is not given to show the duration of the reign of CHRIST, but of the time that the rest of the dead are not to be raised. As so long a time is announced to intervene between the resurrection of the just and of the unjust, the subject would be left incomplete if no allusion was made to the condition of the former during that period. It is therefore announced that they shall reign with CHRIST a thousand years. There is no intimation that that reign will ever terminate. On the contrary, other scriptures teach its eternity. Therefore no difficulty to the literal sense exists in this expression.

"PHILALETHES" next argues that *souls* are not literally persons, and finds therein another difficulty to the literal view. As he thus confounds the symbol with the thing symbolized, it is not necessary to follow him,—it having been shown that souls, living again, and distinguished from the rest of the dead, can only symbolize a resurrection of persons.

Various other objections are presented; but the symbol and its explanation being continually confounded with each other, their absurdity is self-evident. Because a symbol in another place, does not represent something of the same class, he argues that that

was not taken literally, and that therefore this is not a literal resurrection! Wonderful logic! Because the symbol is not literal, therefore the explanation of the thing symbolized is not literal. DANIEL saw four great beasts rise out of the sea; but beasts were not the subjects of the prophecy. They are explained to signify four kingdoms; and no one will claim that the explanation is metaphorical. Yet without presenting a single instance where the explanation of a symbol was given in metaphorical language, he assumes that the first resurrection is a mere metaphor—having the following meaning:

"The saints of God who shall live on the earth during the period of Satan's imprisonment will not have to contend with the malignant power of hell; but those who shall live after that period, when Satan shall be loosed, will be assailed by the arch enemy and his hosts with all their subtle and deadly influence. By taking the passages under discussion in a metaphorical sense, the whole of the context harmonizes, and develops the same truths as inculcated by other portions of the sacred volume. All difficulty and contradiction vanishes—a positive evidence in favor of the figurative, and against the literal scheme."

In other words, to use the language of Prof. Bush: "Submitting these clear predictions to his exegetical alembic, it so effectually subtilizes and evaporates their meaning that nothing remains to answer to the splendid annunciation, but a mere interior and invisible work of the Spirit upon men's hearts"—thus introducing "a millennium of some kind, occurring at some time, introduced in some way, and brought to an end from some cause . . . but as to the what, the when, the how, the why—on these points they rest content in knowing nothing, because of the impression taken up that nothing is to be known."

"All difficulties" thus vanish, only because the eye is closed against them. The laws of language, parallel texts, the general burden of prophecy, none of these things present any obstacles to him, who is disposed to drive his exegetical plough directly through them.

One declaration of "PHILALETHES" in our first extract from him, is worthy of notice. He says that taking the words of this text in a *literal sense* is "the reason why so many absurd and contradictory theories in relation to the resurrection, have, in every age since the apostolic day, been promulgated in the Christian church."

To this it may be sufficient to reply, that while the literal sense was admitted, only one theory was taught respecting the resurrection—that for which we argue. When its literal sense was denied, then absurd and contradictory theories were first promulgated—some of these new theorizers denying the first resurrection, and others denying any resurrection of the body. This objection is not therefore against its being understood literally, but against its being taken metaphorically.

"PHILALETHES" promises in another letter to show that "the Scriptures teach clearly and unequivocally the doctrine of one general resurrection." If the brother who has furnished us with a copy of this, will do us the same favor respecting that, we may notice it also.

CANDID NOTICE.

The *Erskine Miscellany*, published at Due West, S. C., has the following candid notice of the *Herald*:

"THE ADVENT HERALD.—This is a religious paper, published in Boston, by J. V. HIMES. From the following extract may be seen the object of the paper and the principles it undertakes to defend.

Our prospectus is here given in full; and the following remarks added:

"We have been receiving the paper at the office of the 'Miscellany' for more than a year, and have read it with some care and curiosity, and viewing things in it with pleasure.

"It advocates *Millerism*, or the principles of Wm. Miller, on the subject of the Second Advent; and bating some extravagant notions on that point, the paper is well conducted—the selections are good and orthodox.

"*Millerism*, as it is called, is often classed with the evil *isms* that prevail;—thus we hear men speak of *Millerism*, *Mormonism*, *Universalism*, &c., but if the *Advent Herald* is a correct exponent of the principles of 'Millerism,' we protest against classing it with that monstrous, fanatical, tyrannical, hypocritical, thievish, adulterous superstition, called *Mormonism*; or with that piebald Christianity, called *Universalism*. The *Herald* urges strongly the doctrine of Christ's atonement, the necessity of the Spirit's influence, the importance of the means of grace, the importance of the Sabbath. It is strongly opposed to Popery, and unless the conduct, the *works* of the Millerites, of which we know nothing, are very bad, it is sheer injustice to class them with the Mormons, and others whose principles and practice are anything but Christian. One of the great errors of Miller and his followers, was in *setting the day* for Christ to come! Their *calculations* about this matter have failed several times, and by adhering to it, they brought down the ridicule and contempt, both of the righteous and wicked on their heads.

"We see it stated in the papers, that one of the 'Adventists' has demonstrated that Christ's second advent will take place on a certain day in July next! Now this is absurd, and as long as they continue to publish these nice calculations,—set the day and be disappointed, as they will be,—they will be ridiculed and classed with fanatics.

"Some will object to the doctrine of Christ com-

ing *quickly*, or in a short time: such a coming does not suit their calculations, their schemes and character. But we see no objection to the *Herald* proving, if it can by fair and scriptural argument, that the second advent is *near*, that the prophecies and signs of the times indicate it; but it is downright folly in short-sighted, erring man to *set the day*.

"The second advent is an event that is *certain* to take place, and it is not to be deprecated and put off as a sad, unwelcome event; but the Christian should be found anxiously waiting for,—*hasting* to the coming of Christ, (as the Apostle has it,) as the most glorious, joyous, and brilliant event that ever took place, or is to take place in our world.

"Instead of the Christian being anxious to *postpone* the second coming of Christ, his prayer should be, 'Come, Lord Jesus, come quickly.' No one however, in his zeal on this subject, should undertake to *force* the second coming; it will take place at the appointed hour. If, from the Scripture, certain events are to take place *before* the second advent, let us not attempt to force it past them or over them, but let us patiently abide God's time.

"We think it would not be hard to show from the Bible that various important events must transpire before the advent takes place; so that although it may come comparatively 'quickly,' it will not come as *quick* as the followers of Miller calculate."

We thank the *Miscellany* for doing us the favor of publishing our prospectus. Few of the religious papers of this country have done anything to undeceive their readers respecting the views and objects of Adventists; while the slang issued from most presses respecting us, has extended the belief that we were justly classed with impostors and irreligionists.

We can assure the *Miscellany* that the *Herald* is a correct exponent of the doctrines held by Mr. MILLER: and that, the works of those who hold these doctrines are in accordance therewith. It is fair, however, to state, that as in the days of MARTIN LUTHER, various classes of fanatics arose and brought obloquy on the reformation; so now, members or persons in various places, claiming to sail on the sea of Mr. MILLER's popularity, and yet professing doctrines, and holding views which he repudiated, have brought odium on his name, by being classed in the columns of respectable prints with those who occupy no such position; when the same prints had the means of knowing that no affinity existed between us and them.

It is generally estimated, by our cotemporaries, to have been a great wrong in Mr. MILLER to name any time when the second advent might be expected. It is true that he was mistaken in the time looked for; but the question is, whether, he above all other men is culpable in that respect; or whether he would have been guiltless, with evidence strong to his own mind of the reasonableness of such expectation, at a given time, had he remained silent respecting that evidence—without showing his reasons to others, or asking them contradictory evidence? It should be remembered that his expectation was based on no mere surmise, but rested on the supposed connection of the 2300 days of Dan. 8th, and the 70 weeks of the 9th chapter. To disprove that connection no man ventured a valid argument; and the only one we remember having been offered, was by a Doctor of Divinity, in New York city, who denied that the "the," in the phrase, "the vision," in Dan. 9:24, was in the original (!)—Mr. MILLER having argued that the direction to "consider the vision," in v. 23d, had reference to that of the 8th chapter, and that therefore the 9th was explanatory of it—and nailing his argument by requesting Mr. MILLER to "ask some one who understands Latin, the meaning of '*Ne sutor ultra crepidam*!'" In fact, all the arguments advanced against his views, were of the most puerile and unsatisfactory kind—often insultingly addressed to him as in the above. Instead of meeting him in a manly manner, a sneer was all that some deigned to bestow on him,—like Prof. STUART, who suggested (*Hints*, vol. 2) that the 1st of April would be a fit day to fix on for the Lord's coming. Others advanced the most puerile reasoning—that the West was not yet all settled, that we were making too great advancement in inventions and discoveries for such an event to transpire, &c. Some argued that the world was getting too wise and good; and others, that it must first be made better. Some disproved his conclusions by showing that the events had long since taken place, and others that they were a long way in the future. Some denied his dates, and some the events. And when asked to give a better interpretation of particular prophecies when rejecting that of Mr. MILLER's, one did not hesitate to say: "I do not consider myself bound to furnish any." Some admitted the correctness of one of his positions, and some of the others, and among his reviewers, there was not a point he advanced, but was admitted by one or more of them; and thus among them, his whole theory. Said one: "I am happy to express my general concurrence with Mr. MILLER in the application of these passages, [Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; and 13:5] to the Papal Antichrist."—Dr. DOWLING. Another in denying one of Mr. MILLER's inferences—an interregnum of 11 years in the kingdom of Judah—and then, on reading Dr. HALE'S chronology, seeing the correctness of that inference—confessed that he had "censured Mr. MILLER in too unmea-

sured terms."—Dr. JARVIS. Said another: "I freely admit that in his general outline of interpretation, (excluding his *dates*), following as he does much abler men who have gone before him, MILLER is correct."—Dr. HAMILTON. And another wrote to him, "I do not conceive your errors on the subject of *chronology* to be at all of a serious nature, or in fact to be very wide of the truth. In taking a *day* as the prophetic time for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of MEDE, SIR I. NEWTON, BISHOP NEWTON, FABER, SCOTT, KEITH, and a host of others who have long since come to substantially *your conclusions* on this head. They all, *agree* that the leading periods mentioned by DANIEL and JOHN do actually expire *about this age of the world*; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of those eminent divine. Your results in this field of inquiry, do not strike me as so *far* out of the way as to effect any of the great interests of truth or duty."—Prof. BUSH. Of the connection of the weeks and days referred to in DANIEL, Dr. HALE'S pronounced it "the most ingenious of its class,"—in fixing the commencement of the 2300 days. Not a point did Mr. MILLER advance, that was original with himself, or that was not in accordance with teachings of distinguished Protestant commentators. And when his arguments were treated with contempt; or when met, the established opinions of Protestant writers were departed from, and no others substituted, it is not strange that the weakness of his opponents, should have made his position seem incontrovertible.

Then, believing as he did, was he not justified in his course? Said the Rev. W. J. HAMILTON, D. D., of Mobile, Ala., "The man who, believing this to be true, would . . . at the very threshold of the great catastrophe, shrink from avowing his convictions, and fail to urge his people to awake at once, and disregard every thing that might hinder or retard the great business of immediate and thorough preparation for it, must be a heartless villain or a consummate fool." And Dr. DOWLING, then of Providence, R. I., said, "Were the doctrine of Mr. MILLER established upon evidence satisfactory to my own mind, I would not rest, till I had published in the streets and proclaimed in the ears of my fellow-townsmen, and especially of my beloved flock, 'The day of the LORD is at hand' . . . for in three short years this earth shall be burned up, and CHRIST shall come," &c.

Mr. MILLER then, believing as he did, could not have done otherwise than he did. The result however proved his error—proved that he had placed too great reliance on the dates of chronologers, and the opinions of commentators; and that by their aid we cannot fix on *times* for the fulfilment of predicted events with any accuracy,—although we may be guided to *periods* within which we may look with interest.

Mr. MILLER having failed in the precise time of his calculations, frankly confessed the same to the world, and did not continually fix on mere dates as the press have given him credit for doing. Individuals have done so, and have as often failed. But neither Mr. MILLER, nor those who were with him, gave any countenance to such calculations—regarding it as evidence of a weak mind, not to be instructed by past experience. And he to whom the *Miscellany* alludes, is not recognized as an Adventist, nor was the convention referred to in other papers, at which he announced his new date, composed of those with whom we have any theological association. Those who should on such evidence attempt to set the day of the advent, would be regarded by us, as foolish as they can be by the *Miscellany*.

If our cotemporary supposes events can be shown from the Bible to precede the advent, which have not been fulfilled, we shall be willing to be instructed on those points; or to give our reasons in reply for different conclusions.

THE FUTURE BODY.

The supposition can scarcely be deemed an extraordinary one, although there had not been a single hint thrown out upon the subject by any of the sacred writers, that whatever changes its internal economy shall undergo, the future body will be similar in structure and form to the present one. The original symmetry and visible contour of the human frame which was made in the Garden of Eden, will be preserved in the immortal body, with which the righteous shall be invested in the next stage of their existence. God made man at first in his own image, and conferred upon him, in Paradise, high and peculiar honors. The beauty and majesty of his outward form, as well as the qualities of his mind, contributed to render him the chief of all the Creator's works, and to make him stand forth as the noblest example of creative wisdom which is to be found amongst the productions of the first six days of the history of our world. That form, the outlines of which were

drawn by a Divine hand, was faultless in the eyes of the Almighty maker, and pronounced by Him to be "very good." And if it was so originally, at its formation, when it was evidently fitted for immortality, what reason have we to suppose that it will exhibit a different conformation when it shall be restored at the resurrection to the honors which it had lost by sin? There is, at least, nothing revealed to warrant such a supposition. The circumstances of the case, on the other hand, not only suggest—they seem strongly to favor—the opposite one.

Besides, the Son of God, when he came from heaven to deliver men from the effects of sin, assumed a body like to that which we now wear; and by that wonderful act of condescension, put an honor upon the very outward form of humanity, which leads us to believe, that it will be carried forward to that more elevated state of being for which his mysterious incarnation was designed to prepare the human race. After he returned from the mansions of the dead, his external appearance, although he had lain three days in the grave, was unchanged; and although his body underwent a complete transformation on his resurrection, it still retains, amid all the splendors which invest it, the visible form which it exhibited while he dwelt upon earth. To be convinced that such is the case, we have but to read the description of his appearance which the apostle JOHN gives in the first chapter of the book, of the Revelation: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. And I turned to see the voice that spake with me. And being turned, I saw seven gold candlesticks; and in the midst of the seven gold candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girt about the breasts with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." There are as many particulars enumerated in this description, as to enable any one to perceive at once, that the external form of the Saviour's glorified humanity, as it is now displayed on the throne of the universe, is not materially, if at all, different from what it was previous to the change which was effected upon it. This fact appears to us greatly to strengthen our supposition; because it is expressly intimated that the future bodies of the righteous are to exhibit a conformation similar to his; that his, indeed, is the pattern according to which they are to be fashioned: "As we have borne the image of the earthy, so we shall also bear the image of the heavenly." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord JESUS CHRIST, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." Now, if the material structure, which the Divine Redeemer has carried with him to the right hand of the Majesty on high, resemble, in its exterior conformation, the body in which he suffered—and his appearance in the isle of Patmos indicated that it does so—does not the affirmation amount to something more than "mere conjecture," that the mould in which the human frame was originally cast, will be used again on the morning of the resurrection; and that the materials of the present organization, which will be collected at the great day by Omnipotence, shall assume an external conformation similar to that of the corruptible bodies which we now wear? P. Oestant Churchman.

To Correspondents.

Those writing on any given subject, should first always name their subject, and then adhere to it, carefully punctuating, &c. To send an article without a caption to a printer, is like sending a child out into the world without a name. Beginners, by first selecting their subject, will find that they can adhere to it more closely than when writing at random, without, apparently, knowing the point they wish to illustrate.

C. MARSTON.—Your article on the Apocalypse evinces a want of acquaintance with the laws of symbols, the difference between them and figures, the agreement between prophetic and ordinary language. The word *day* sometimes means *epoch*, as it does in the case you comment on, and not a mere literal day, or year.

I. ADRIAN.—We do not understand you. All your appointments have been given to the printer, to be given as long as needed, and he says he has done so, except the notice for a Camp-meeting, of which you omitted to name the place.

NOTICES.—Several notices have been received for Tent-meetings and Camp-meetings, over signatures of those identified with the opposition, and engaged in distracting the cause. We cannot of course give the notices of such, or of those in suspicious company. The last Conference requested that such notices should not appear in the *Herald*.

CORRESPONDENCE.



SERMON

Preached before the Second Advent Conference, held in Boston, Wednesday evening, June 4th, 1851.

BY ELDER D. I. ROBINSON.

TEXT.—“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”—Rev. 22:12.

The Personality of Christ.—Almost all admit that Christ was a person. He is first introduced as “the seed of the woman; second, as the seed of Abraham; third, as the son of David; fourth, a prophet like unto Moses. In all these, our Saviour is represented with the attributes of humanity. As such, he was born of a woman—worshipped by shepherds and wise men—grew up to manhood—was baptized of John in Jordan,—and preaching the glad tidings of the kingdom,—as such arrested, crucified, buried, arose again,—as such manifested himself to his disciples; he said, “Behold my hands and my feet, that it is I myself;”—as such he ascended to heaven, and by Stephen was seen standing at the right hand of God, and by John on the Isle of Patmos. We say with confidence, that Christ was a person, and is still a person.

2. **His coming must be a personal and visible coming.**—Accordingly, at the time of His ascension, the “two men” who “stood by” “in white apparel” said: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.” So that the manner is as much a subject of revelation as the fact of his coming.

Again: In proof of the personality and visibility of his coming, the apostle Paul declares to the Thessalonians—“The Lord himself shall descend from heaven,” and Christ says in the language of our text, “Behold, I come.”

3. **The object of His coming.**—Not to exhibit merely personal splendor, to make a show of himself, like the visit of a President, or some distinguished personage; but his coming in his glory is amatter of stupendous importance to all the world. He says: “Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.” It is the great crowning act of this world’s history,—it is the time of reckoning, for reward or punishment, with “every man, according as his work shall be;”—to reward with everlasting life the righteous, and with an everlasting destruction punish the wicked.

The question may arise, In what way shall we be rewarded according to our works? Not on the ground of merit. It will be, (1st,) according to the quality of those works; (2d,) according to the quantity, or measure. These comprehend our whole moral character.

4. **In what sense did Christ say, “I come quickly.”**—The word quickly sometimes means suddenly. He will come, suddenly, like a thief,—like the lightning,—like the flood that destroyed the old world. Here it means soon, immediately, &c. Some say that the Apostles said eighteen hundred years since, that Christ would come quickly,—that he was nigh,—that the end of all things was at hand, and so we may say, and the event may not take place for eighteen hundred years more. By this principle, we may put the Advent far away, and these words would have no force or meaning. This language is used in a comparative sense,—that the time intervening between the period when spoken and the coming of Christ, was comparatively short. Paul says:—“The night is far spent, and the day is at hand.” It was the faith of the Apostolic church, that six thousand years would be the age of the world;—the type of the Sabbath indicates this, and when the Apostle wrote, that expression, more than four thousand years had passed away, and it was comparatively true that the day was then at hand.

Again: The prophets, when passing down the great chain of events they predict, and come to a certain epoch, could say, “Behold, I come quickly,” as though they were standing at the time of this world’s history when the Saviour was about to return to the earth.

We shall now proceed to show from a few signs and prophecies, that Christ is now emphatically near at hand.

In proof of this, I would call your attention to the following:—1. In Dan. 2d is brought to view the rise and fall of four successive universal kingdoms—the Babylonian, Medo-Persian, Grecian, and Roman. The last kingdom has been broken, as represented by the feet and toes of the image, and at this time exhibits the best form of that empire. The history of these monarchies comprises the general transactions of mankind, from the day of Nebuchadnezzar to the establishment of God’s everlasting kingdom. We are living in the days of the division of the Roman empire, represented by the toes, and the prophecy declares that “in the day of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.” This is the next great event for which we are to look, and standing as we do in such immediate nearness to the kingdom of God, we feel the force and meaning of the words of our text, “Behold, I come quickly.”

2. In Dan. 7th we have a more particular and expressive argument to this point. We are then brought down to the time when the judgment will be given to the saints of the Most High, and “the time come when the saints possess the kingdom.” The last item mentioned previous to this is now having a remarkable fulfillment: “The same horn made war with the saints, and prevailed against them.”—This refers to the Papacy, and it is in such a wonderful manner prevailing against the saints, as to even arouse at last the cold Protestants, and causing alarm. We can read this prophecy, look abroad and witness

its fulfilment, and give heed to the words of our Saviour, “Behold, I come quickly.”

I will not detain you with the signs given by Christ, but close by referring to the *Trumpets*. The first four trumpets relate to the gradual but complete subversion of western Rome. The 5th and 6th predict the rise of the Saracens and Turks, and the spread of the Mohammedan religion, as the smoke of a great furnace. Under the scourge of the 5th trumpet, the eastern portion of the Roman empire was ravaged and constantly harassed and gradually weakened, but under the 6th trumpet it was subverted. All admit that but one trumpet remains, the 7th, and when that sounds, “the mystery of God will be finished,” the dead be raised, the living changed, the righteous rewarded, and the wicked destroyed. The Saviour was standing prophetically between the 6th and 7th trumpets when he said, “Behold, the third woe cometh quickly.”

[Bro. Robinson closed his discourse with an earnest and affecting appeal to the brethren to arouse themselves to the work of God, and prepare for that day, near at hand, when every man would be rewarded according as his work shall be.]

A SERMON.

BY REV. C. H. CANFIELD.

TEXT.—“And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?”—Luke 24:32.

“On the first day of the week, the same day on which our Lord arose from the dead, two of his disciples were journeying to Emmaus, a village about seven miles distant from Jerusalem. As they were on their way, talking earnestly and in wondering perplexity of the mournful events of the past week, and the exciting reports which they had heard that morning, a stranger drew near and walked on with them. They did not recognize in him their Master, for they had no expectation of meeting him at the time, and moreover it was not the intention of Jesus to make himself immediately known to them. Their eyes were hidden, that they should not know him. He inquired on joining them, what it was which formed the burden of their conversation, and which seemed to be of so engrossing and saddening character. The disciples expressed their surprise at his appearing to be ignorant of the late transactions at Jerusalem, proceeded to inform him of the apprehension and crucifixion of Jesus of Nazareth, “a prophet mighty in deed and word before God, and all the people,” whom they themselves had followed as the promised Messiah, “believing that it had been he who should have redeemed Israel.” It was now, they added, “the third day since these things were done,” and they had just been astonished, by the asseverations of several of their company, who declared that the body of their Master was not to be found in the sepulchre where he had been laid, and that they had been told by angels “that he was alive.”

When they had concluded their account, in which they exposed the conflict which was going within them between their grief and their wonder, their disappointment and their surprise, and also manifested their inability to reconcile the sufferings and shameful death of their Master with the conceptions which they had, as Jews, formed of his dignity and glory, as the Messiah of Israel, still unrevealed to them, rebuked them as “slow of heart to believe all that the prophets have spoken,” and asked them whether it was not in conformity with the prophetic writings, properly interpreted, that the Messiah should have suffered thus, as an entrance into his true glory. “Ought not,” he said, “Christ to have suffered these things, and to enter into his glory?” And then directing their attention to the real character of the Messiah, and reconciling humiliation and suffering with success and glory, “he expounded unto them in all the scriptures the things concerning himself.”

While he was thus unfolding to them these things, their hearts confessed to a wonted power, and strangely burned within them, with the glow of awakened sensations and memories.

Eighteen centuries have passed since Jesus of Nazareth dwelt among men, still his presence has not been drawn from the pure and loving disciples. He came to establish a spiritual kingdom among men and in that to dwell, so that all his followers might hold communion with him while sojourning in this strange land. Wherever a soul is found to whom the forgiveness of the Infinite has been made known, there dwells Jesus, and there he wears the crown of his kingdom. Near the close of a life of sorrow, yet, a life filled with good for dying man, and which bore the marks of one nobler than this, in the blissful consummation of which the redeemed shall eventually and forever walk, it was that he gathered his disciples around him and talked with them of his crucifixion, and of his final triumph over the power of death, and of his glorious ascension. He also forewarned them of the trials that would beset them in life, and how by false brethren they would be treated, but they would be consoled in part if they but remembered him in all his sufferings, and that it was for them he suffered.

What a beautiful picture is presented in that last supper of his, just before he was nailed to the cross. Twelve disciples, who had suffered with him, for three long years, travelling over the hills of Palestine, and through its valleys, are now sitting around a table—in the midst of them is the Saviour. Before them is spread the bread and the wine, and as he lifts upward his eyes, he commands a blessing to rest upon these emblems of his body and blood, and bids them to often break and eat, and to pour out and drink of the mystical wine in remembrance of him. In other words it may be rendered:—“As now in my bodily presence ye do hold communion with me, by partaking of these emblems of my broken body and shed blood, so when my body is not with you, and I have ascended on high, do ye. Ye shall not then see me as ye now do, but I will send the Holy Spirit which shall teach you, through which you may hold the same communion with me as ye do now.” And he might have added, some of you will experience the kindling of his mighty workings when, after my resurrection, ye shall journey

with a stranger towards Emmaus. I say he might have added this, because his mind was infinite in wisdom as well as goodness, and to him future as well as past events were known.

Of what benefit will it be to us to hold spiritual communion with Christ? Are we not all sinners?—Who of us can claim exemption from the imperfections of this life? So long as we are left to ourselves, with no guide but the teachings of our unsanctified hearts, we shall thus remain. Sin has darkened our minds and so debased our hearts, that we are incapable of teaching ourselves, and need one that is able to guide us into the path of knowledge and of duty. As the child is incapable of learning astronomy, or discovering the laws of matter and motion, or of solving some difficult problem in the science of mathematics without the aid of a teacher and of books, so the unregenerate man without Christ as his teacher, and the Bible as his book, is equally incapable of learning about heaven and his duty as a being accountable to God.

In the Saviour we discover a quality of character unlike that in man. It is his care for others, even to a disregard of his own temporal welfare, and then his peculiar regard for the spiritual welfare of those who follow him in the new regeneration principle. He knew they had had many seasons of happiness in his society, and that while he was in their remembrance they could never cease to exert an influence among their fellow-men for good; but as long as they continued him in remembrance, their minds would be conversant with all the scenes in his life, from his humiliation to his ascension, and there with him they rested upon the unfading glories that awaited them in his heavenly kingdom; that when the trials of earth were over, they would in the upper house of their Lord commune, no more to be parted, forever.

Did you ever witness a communion in the chamber of the dying? (I speak not here of the outward elements of bread and wine, but of a soul purified by Jesus’ blood, as holding a spiritual communion, when the living bread is broken and eaten, and the fruit of the wine, almost fresh from the table on high, is the elemental wine.) Did you ever witness such a communion as this? If so, then you have seen a countenance lit up with the radiance that was not of earth, and while the lustre of the eye was dimming in death, and the cheek paled all over, you felt the king of terrors was not there, and if such was death, it were blessed to die and go home. O! no, death was not there. The Saviour was, and for the last time on earth the dying was partaking of those precious memorials of a Saviour’s love which are only typified in the outward elements of bread and wine. Soon all was still, and the dying had gone to fulfil the truthful declaration of Jesus, “Until ye drink of the fruit of the vine anew in my Father’s kingdom.”

Better far, my brethren, that we have the inward communion with our Master; and if we are to be bereft of one, let it be the symbols of his broken body, and his shed blood. We may eat and drink of the material substance, and unless vitalized by the Holy Spirit, it will be of no avail to us, and we may sink without any redeeming qualifications, to be debased forever the society of the pure and the good.

But said Jesus, “If any man eat of the bread of heaven he shall never be hungry; if any man drink of the water I shall give him he shall never thirst.” Here is the true and living food; the other is only emblematical food, and to be received not as any power to save us from sin, but only in remembrance of him. Spiritual communion, then, is something that saves the soul while it imparts to it a blessed and holy condition, and the fitting requisite to an entrance into the temple most holy, on high. My brethren, we have soon to stand in the presence of “the Judge of quick and dead.” One and another in our midst are stricken down, not alone in old age, but often in the prime of life, and it is a premonition to us all to be ready, for he will ere long call for us. We cannot tell how soon, but the word of God has written, “All flesh is as the flower of the grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.” Shall not then these blessed services we, from Sunday to Sunday, hold in His temple be the means of bringing our hearts into a state of preparation for that communion we desire so much to partake of in the house above? Could we unroll the record the saints departed in all ages have left us, yea, could we for one moment be permitted to gaze upon that holy company of the redeemed who are rendering up their ascriptions of praise, we should have such a view as the eye of faith has not yet looked upon, and we should feel like nerving up our poor and erring souls to a more arduous task, that they may at least win an entrance there, and help to sing the “Holy, holy, holy, Lord God Omnipotent.” My brethren, heaven is before us all—we have still to labor and to toil on, till that glorious world, with all its pleasure scenes, shall break in upon our unclouded vision. Before us in life are the many temptations which beset us on every hand, and would press us downward. If we go from this place determined to carry with us the spirit that comes to inspire us to communion throughout the days of the week upon which we have just entered, we shall have a barrier with which to wield off sin and temptation, and our hearts will be ripening for that heaven we hope to be admitted into hereafter. Come, Spirit of our Master, and talk with us as thou didst to the disciples journeying to Emmaus. We are journeying towards our heavenly Emmaus, and we sorrow and are perplexed because strange and perplexing things have entered into our hearts, and have caused us from want of faith, to grow cold and lag in thy service. Once we felt this kindly Spirit to be with us, and did not our hearts burn within us as they talked with us by the way, and opened to us the scriptures of truth? Come, Spirit of our Master, and talk with us again. We would have thee for our companion always in life, and by thy counsel abide, so that we may not err as we strangely do, when left to follow our own inclinations.

THE SABBATH QUESTION.

BRO. HIMES:—I was forcibly struck while reading several tracts with which I met while on my

passage from New York to Hartford, with the apparent disingenuousness of the writer. One argument on which he seemed to lay great stress in support of the seventh-day Sabbath, was this,—that Sabbath means rest,—that the seventh day is called a Sabbath in the New Testament,—the first day is not so called, but is always designated the first day of the week.

The truth is,—and Sabbatarians either do or ought to know it,—the evangelists never in the language in which the gospels are found, (the Greek,) called the first day of the week anything else but Sabbath. For the information of those who are shaken in their minds on this subject, I will transcribe the Greek text in *Italics*, containing the words rendered by our translators first day of the week, and also the word rendered by them *Sabbath*, meaning the seventh day.

Matt. 28:1—*English translation*: “In the end of the Sabbath, as it begins to dawn toward the first day of the week.” *Greek*—*Opse de sabbatōon, te epiphōskuse eis mian sabbatōon*. There the identical word in the same case, genitive plural, rendered Sabbath when referring to the seventh day, is rendered first day of the week in the very next clause of the verse. A literal rendering would be, if we adopt the principle of our translators of Anglicising instead of translating the word,—“And in the end of Sabbaths, as it began to dawn toward one of Sabbath.”

Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series was introduced? At any rate, the first is as positively called Sabbath as the seventh day. And all four of the evangelists designate it by the same word. Mark. 16:2—*Kai hian prooiteias mias sabbatōon*—“And very early the one of Sabbaths,” &c. Luke 24:1—*Te de mia toon sabbatōon*—“And the one of the Sabbaths,” &c. John 20:1—*Te de mia toon sabbatōon*—“And in the one of the Sabbaths,” &c. Thus the four evangelists do agree in calling the first by the same name they do the seventh day of the week, and that word as certainly signifies rest in the one case as in the other. Let no one, therefore, hereafter contend that the writers of the New Testament never call the first day, Sabbath, or rest, for no New Testament writer has called it anything else, except John (Rev. 1:10), where it is called the “Lord’s day.”

J. LITCH.

Philadelphia July 16th, 1851.

REMARKS.—Lest any should gather from the above, that the word Sabbath is represented by the phrase “first day of the week,” we add that Sabbath is simply translated *week* in those texts—other words indicating the day of the week. The word Sabbath is originally a Hebrew word, and signifies rest; but occurring at regular intervals, by a metonymy it became significant of the periods separated by these rests. So that we have the seventh day of the rest, and the first of the rest, week, or Sabbath.—Ed.

LETTER FROM A. CLAPP.

DEAR BRO. HIMES:—Of late the Advent cause seems to be spreading and going forward. I am heartily glad that I went to the Conference at Salem, which was a most heavenly and profitable meeting; and also at the annual Conference at Boston, where I was permitted to meet with such a large number of brethren and sisters from the States, Canada, and Nova Scotia, who all sat together in truly an heavenly place in Christ Jesus, and were of one mind, acting for God and his cause, with prayers and tears, and assisted by the Holy Ghost. I was overwhelmed with joy to witness those four valuable servants of God consecrating themselves anew to the service of God in the gospel ministry, by receiving the ordination and laying on of hands from the faithful. Oh, it seemed to me that angels looked down upon the pleasing scene with delight. My prayer is that those brethren may move faithful to the end, and that God would raise up and send more faithful laborers into the field, for the harvest is great, and laborers are few. I believe that a good influence will go out from the Boston Conference, which will tell for God and his glory, and the cause will be greatly strengthened.

We in Hartford since the first of April, have been greatly prosperous. We have most excellent meetings and good congregations, which are constantly increasing in interest and numbers. We are all happy and well united, and have the Spirit of Jesus with us, which greatly comforts our hearts. We also have been blest with excellent preaching, for which we do praise the Lord. We have had one very interesting case of conversion, over which we do rejoice with angels around the throne of God; and some others are inquiring after truth and righteousness. Our prayer is, that they may be led to Jesus, and receive a full blessing in their own souls.

We have unanimously invited Bro. O. R. Fassett to remove among us, and labor with us, and providence permitting, he will come about the middle of August. May he come in the fullness of the blessing of the gospel of peace. We feel greatly encouraged, and we do resolve to go forward in the strength of Israel’s God, and do every known duty, and all we can that will glorify God; and we are certainly sure of a blessed reward.

Affectionately yours.

LETTER FROM J. LITCH.

BRO. HIMES:—As it may be of some interest to the friends abroad, I sit down to give a brief sketch of my recent journey.

June 16th, being my first Sabbath from home, I spent in Brooklyn and New York, and found the churches holding fast their confidence and determined to endure to the end.

June 23d was spent in Hartford. The church in H., as many at least of your readers are aware, has passed through a series of trials, which has resulted in the withdrawal of a part of the body to another place, leaving the remainder of the church to worship in the old Fourth Church. And I

am constrained to say my visit to Hartford was truly a pleasant, and I trust a profitable one, at least to myself. The perfect harmony which was manifested among the brethren who remain in the old church, together with the interest and spirituality which characterize their meetings, constitute an encouraging indication of a revival of the work of God among them. I rejoice to learn that Bro. Fassett has accepted a call to become their pastor.

The same remarks will hold good with respect to the church in Providence, where I spent Sabbath, June 30th, and found a very encouraging state of things existing. They have only to hold fast, and continue united in the work of the Lord, and they may expect to witness the outpouring of the Holy Spirit.

From Providence, I made my way to the Tent meeting at Truro, Mass. But as you have already given an account of that meeting, I need not enlarge in reference to it. Suffice it to say, that it was to me a season of encouragement and satisfaction. The scenes which were there witnessed, of weeping penitents seeking mercy through the blood of the Lamb, will long be remembered. May the great Shepherd of the sheep keep them to the day of Christ.

Wednesday, July 9th, I spent the night with Bro. Osler in Salem, Mass., had an interesting meeting in the evening at a private house in Danvers. The cause in Salem and vicinity is in a prosperous condition, and bids fair still to advance.

Saturday, 12th, arrived home, and found all well, and the friends highly gratified with the labors of Bro. Osler and Lansing, who supplied my place during my absence.

Philadelphia, July 16th, 1851.

Extracts from Letters.

Bro. C. A. THORP writes from Hunslet, near Leeds (Eng.), July 4th, 1851:

DEAR BROTHER:—I am glad to find that you are generally in the field, laboring for the good of the cause. It is gratifying also to learn that the Church worshipping in the Chardon-street Chapel is prospering. Severe trials, when borne with patience and fortitude, tend to refine and invigorate our faith and zeal.

I should have esteemed it a blessed privilege to have been permitted to attend the New York Conference, and seen and felt the happy influences of peace, and love, and unity. I have been reading the report, and my heart felt in full union with the general sentiment of the meeting. I shall be glad to peruse the report of the Boston Conference. I hope it has been a happy, joyful, instructive, and edifying one.—It is quite time the brethren and churches fully knew and understood each other. And I hope that in the future,—until the Master comes, who will set all things in full order, and place every man in his proper position,—we shall see uninterrupted harmony of effort, and oneness of action and motive, in proclaiming the "hour of his judgment come," that guilty sinners may be saved, and a slumbering church aroused to this hour of peril. O that all who believe the Lord is at hand could realize, continually, the dangers by which they are surrounded, and the blessed hope they profess to cherish. May the Lord purify us, and sanctify us; and at last, when he shall look into our hearts, find no longer any hidden depravity, which now remains lurking in every corner of our souls, but may behold only the image of Jesus, indelibly stamped thereon. Yours truly, in the "blessed hope."

Bro. I. C. WELLCOME writes from Hallowell, (Me.), July 7th, 1851:

Bro. BLISS:—Our recent meeting at Whitefield was one of interest and profit. Although it is but a short time since the proclamation of the coming Bridegroom took effect among them, there are many who are now anxious to hear the glorious truths of the advent of Christ and his kingdom, and some have returned to the Lord from a backslidden state, while the young people of the place are serious and very attentive to the word, and seem desirous to become heirs of the kingdom to come. May the Lord lead them from sin to himself, and make them partakers of his grace, which will fit them to receive him joyfully at his coming. New doors are constantly opening for meetings to hear our message of the coming King, which cannot be supplied for lack of laborers. O that God may raise up and thrust out more laborers into his vineyard, who will not shun to declare the whole counsel of God.

Yours in the love of God, waiting for redemption.

Bro. H. L. SMITH writes from Auburn (N. Y.), July 14th, 1851:

Bro. HIMES:—A very interesting revival is now in progress in this city. In the Baptist Church, twenty-six persons obeyed the Lord in the ordinance of baptism the first Lord's day in this month, and it is thought as many more will follow next communion day. I have to praise the Lord that those near to me by the ties of consanguinity are among the number. Sinners are learning their duty to God, and obeying from the heart. In this I will rejoice. Some persons among us say they cannot rejoice because they are not taught the gospel as they understand it, with reference to what Christ has promised to do for them; but I still rejoice, and I know you will rejoice with me, that sinners are learning their duty, and obeying the Lord so far as they learn it.—Yours in that same blessed hope.

MISCELLANEOUS.

The American Census Abroad.

The London Athenaeum makes some comments upon the extraordinary growth of this country, which, though true, would have possessed much less interest had they appeared in any American journal: "Men in the habit of reading daily newspapers

may sometimes observe, in small type carefully packed away in spare corners of the broad sheet, queer looking paragraphs one half names, and the other half figures. Often enough these paragraphs are the result of much labor and skillful arrangement; but too frequently the reader hurries past them to the more exciting police reports or foreign correspondence. Yet some of them are well worth pondering. In one, for example, we have just read a few returns of the new American census, of such unusual significance, that we doubt whether far-seeing men will not regard them as more interesting than the finest revolution abroad, or the foulest murder at home.

"The American census is not yet complete; but the returns already received point to conclusions far beyond hope or expectation. Look at New York, for instance. In 1820, it had a population of 123,000; 1830, 203,000; in 1840, 312,000. This rate of increase was unparalleled in the history of statistics. But the population is now said to have risen to the astonishing number of 750,000.—[This includes New York, Brooklyn, Williamsburgh, &c., &c.]—There are but two larger cities in Europe; in ten years more, at the same rate of progress, it will be larger than Paris. In thirty years from this date New York will, on the same terms, be larger than London.

"And it must be considered that the capital of America is not ted, like our Manchester and Liverpool, at the expense of the country; its advance is the type of that of an entire continent. In 1810 the population of St. Louis was 1,600; in 1830, 6,000; in 1840, 16,400; in 1850 it numbered 90,000! So far as the general nature of the returns can be inferred from the date at hand, the population of the Union will be about 25,000,000. From the year 1800, when the number was a little more than 5,000,000, to 1840, when it had advanced to 17,000,000, the decennial rate of increase was about 33 per cent. This rate would have given for 1850 a population of 22,000,000 only.

"Material power has been developed equally with population. Great Britain alone excepted, no state in Europe could now maintain equal armaments in the field for any length of time. This marvellous growth is deranging all the old tradition of 'balances of power.' America is not only a first class state—in a few years, if no internal disorder shall occur, she will be the greatest of all. Should the 1840-50 rate of increase be maintained for fifty years, the population will then amount to 190,000,000—nearly equal to that of the whole of continental Europe! Were it possible to conceive the same ratio maintained for another fifty years, the census of 1850 would give the astounding number of 1,696,000,000! German wars and French revolutions sink into complete insignificance by the side of considerations like these.

"With such a comment, how well we may understand the 'roars of laughter' with which the American Senate recently received the menaces of Austria! When the United States shook off the yoke of England, their people numbered no more than 3,000,000; when they were last measured against a European power, they were not more than 8,000,000. Ten years hence they will be equal to France or Austria. There hardly seems to be a limit to their growth. The valley of the Mississippi would alone support the whole population of Europe. In its vast basin, nations are now growing up as if at the bidding of enchantment."

Satan's Soliloquy on Prayer.

Ah, there's a good man for me. There's a man after my own heart, at least as far as any profession of religion is. I like that man well. Wish there were more such in every church than there are there, though they are by no means rare. Let me see; that good soul has not been to a prayer meeting for more than a year, and there is no family altar in his house. Ah, he is my man. He has already convinced, by his life, three different persons, who were beginning to be quite serious, that there is nothing in religion, and I think I shall secure them as my lawful prey. I cannot help laughing to myself when I look upon such men, calling themselves pious, members in good standing in the churches, and yet doing so much by their daily conduct to harden men in sin, and to help along my cause and glory. I didn't use to think I should get so much help out of the church as I do, for some of my most efficient laborers are church members.

A Counter-Blast.

One of the kings of England once wrote "a counter-blast to tobacco," in which he inveighed earnestly against the growing use of that weed.—Another anti-tobacco movement has been started at a meeting in Boston, at which Rev. Mr. Trask urged several objections against the use of tobacco; although a member of the Orthodox church, he felt himself called on to use his endeavors in behalf of humanity. "All drunkards use this weed. In all his lecturing in fifty towns, he had but found three drunkards who did not use tobacco. The town of Milford uses 80 tons of plug tobacco a year. The city of New York pays \$10,000 a day for cigars, and only \$8,500 a day for bread. It is computed that 20,000 persons every year, in America, get into the grave from the use of tobacco. The effects of this weed upon young students were portrayed. His lecturing on the subject was welcomed by many classes. Storekeepers said they had more silks and satins ruined by tobacco than any other way. 100,000 slaves are employed in its cultivation, so that the abolition principle had an interest in the case."

Judicial Integrity.

Judge Sewall, of Massachusetts, who died in 1760, went one day into a hatter's shop, in order to purchase a pair of second-hand brushes for cleaning his shoes. The master of the shop presented him with a couple. "What is the price?" said the judge. "If they answer your purposes," replied the other, "you may have them and welcome." The judge upon hearing this laid them down, and bowing, was leaving the

shop, upon which the latter said to him, "Pray sir, your honor has forgotten the principal object of your visit." "By no means," answered the judge; "if you please to set a price, I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving the value of a single copper, lest at some future period of my life, it might have some kind of influence in determining my judgment."

Slander.

"The first slanderer that ever was in the world was a false accuser, and that was the devil, who as he began betimes, for he was a liar from the beginning, so he began aloft, for the first false report that he raised was of the Most High, unjustly accusing God, unto our mother Eve, of no fewer than three great crimes at once, falsehood, tyranny, and envy. He was then a slanderous accuser of his Maker, and he hath continued ever since a malicious accuser of his brethren, and in most languages he hath his name from it. Slanderers, and backbiters, and false accusers may hence learn to take knowledge of the rock whence they are hewn: here they may behold the top of their pedigree. We may not deny them the antiquity of their descent, though they have little reason to boast of it, *semen serpentis*, the spawn of the old serpent, children of their father the devil. And they do not shame the stock they come of, for the works of their father they readily do. That hellish aphorism they so faithfully practice is one of his principles; it was he that first instilled it into them, '*calumniare fortiter, aliquid adhærebit*;' smile with the tongue, and to be sure to smite home, and then be sure either the grief or the blemish of the stroke will stick to it."

Nicotine.

Experiments upon the effects of nicotine, the new poison brought into notice by the trial of the Count de Bocarme, are being made in various cities of the continent. A day or two ago it was tried on dogs, cats, and hens, at Brussels, with most decisive results. Two drops caused the speedy death of a hen, and the instantaneous death of a cock. Several drops mixed with ether, and given to a small dog, caused sudden contractions of the limbs and copious salivation. A dose of vinegar caused him to revive, momentarily, but he died soon after. A bull dog, who was forced to swallow ten drops of nicotine, struggled against its effects for a full quarter of an hour. A cat that had swallowed four drops, ran four times around the room, and then jumped out of the window. The physicians, who performed these experiments, were to hold a post-mortem examination of the animals dead from the effects of nicotine. This poison has the appearance of Madeira wine and the smell of ammonia.

Nicotine is an alkaloid obtained from tobacco, and is one of its active principles. It has long been known that a constituent part of the tobacco plant is one of the most active and deadly poisons. Similar experiments to those above noticed were long ago made with the essential oil of tobacco, and with similar results. Death has been produced by this oil, sucked by a child from an old pipe stem. These facts have long been before the public; but they seem to produce no diminution in the popular use of the poison. It would seem, on the contrary, to be growing in favor with the young.

A Word to Idlers.

A person once called and introduced himself by saying that "he was come to spend an idle hour with Mr. Benson." "Be assured," said that eminent man, "that Mr. Benson has no idle hours. From seventeen to eighteen hours he spends every day either in reading, or praying, or preaching. Besides, he is going to preach this evening; and he mostly spends an hour upon his knees before he goes into the pulpit." With some degree of confusion the person withdrew; and it was hoped that he learned, by the mode of his reception, never again to disturb ministers when they are preparing to preach, or to imagine that they have idle hours to spend with idle people, who are not conscious of the value of time.

Misquotation—"He who Runs may Read."

No such passage exists in the Scriptures, though it is constantly quoted as from them. It is usually the accompaniment of expressions relative to the clearness of meaning or direction, the supposititious allusion being to an inscription written in very large characters. The text in the prophet Habakkuk is the following:—"Write the vision and make it plain upon tables, that he may run who readeth it." Ch. 2:2. Here, plainly the meaning is, that every one reading the vision should be alarmed by it, and should turn and fly from the impending calamity; and although this involves the notion of legibility and clearness, that notion is the secondary, and not the primary one, as those persons make it who misquote it in the manner stated above.

Three Onlies.

The sole authority of the Bible as a rule of faith; in opposition to the decrees, traditions, and commandments of men.

The sufficiency of Christ's atonement; in opposition to human merits and ceremonies.

The renewal and sanctification of the soul, by the power of the Holy Spirit, through the truth; in opposition to the efficacy of sacraments and penance.

Population of the Principal Towns in Maine.

Portland, 20,819; Bangor, 14,432; Augusta, 8,227; Bath, 8,020; Gardiner, 6,486; Biddeford, 6,095; Saco, 5,794; Belfast, 5,052; Rockland, 5,032; Brunswick, 4,976; Westbrook, 4,852; Hallowell, 4,769; Calais, 4,750; Frankfort, 4,233; Waldoborough, 4,199; Eastport, 4,125; Ellsworth, 4,009; Camden, 4,005.

Sir Philip Sidney says, "The true valiant dare do every thing, but do any body an injury."

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A few of the many notices received of the book are here annexed.

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I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

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From Henry Little, Editor of the Wesleyan Harmony.
From my heart I thank you for the arrangement of these sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and embraces the only complete collection of Vestry Music that has ever been published.

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From N. Perrin, Jr., of Cambridge.
This book calls up pleasant memories. It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.
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THE ADVENT HERALD.

BOSTON, JULY 26, 1851.

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No. of bills sent to persons owing \$2 and over, 777, amounting to . . .	\$2446 00
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On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 215 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

TO AGENTS AND FRIENDS.—We feel indebted to our faithful agents and friends everywhere for their kindness towards us, and interest in the support of the *Herald*. Efforts have been and still are being made, to diminish the number of our subscribers; we hope, therefore, that corresponding exertions will be made to keep our present number good. It can be very easily done, if friends will only make the effort.

Big Tent Meetings.

Hartford, Ct., July 30th, to continue a week or more.
Clinton, Mass., August 9th, to 16th or 17th.
Richmond village, Me., August 20th to 27th.
New Haven, Vt., August 30th to Sept. 7th.
Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Full particulars will be given hereafter.

CORRECTION.—Bro. L. COON, of Auburn, who was published as stopping his paper when there was something due on it, was so published by an error of his Postmaster. He told him to stop another paper of a similar name, but opposite principles, and the P. M. mistook and stopped the *Herald*. Bro. C. has re-subscribed, and pays promptly.

THE Tent-meeting in Providence commenced on Tuesday evening last, on the East side of the river, near the "Tocwaton House." Services at 10, 3, and 7 1-2 o'clock—to continue over the Sabbath. Elders EDWIN BURNHAM, SHIPMAN, and FASSETT will attend.

HARTFORD, CT.—A Big Tent-meeting will commence on Wednesday, July 30th, to continue a week or more. Friends in the vicinity are requested to co-operate in the objects of the meeting—the advancement of doctrine of the Advent near.

We had a good meeting at Phenix, R. I. Its close was particularly so.

Lynch Law in San Francisco.

The *Alta California* of June 14th contains the following particulars of a case of lynch law in San Francisco.

Our city, on the night of the 10th inst., was the scene of one of the most appalling tragedies that has ever been transacted within its limits. The circumstances connected with the affair are these:

Owing to the vast amount of crime which has been perpetrated for a length of time, and the impossibility by due process of law of procuring the conviction of the guilty, bestowing adequate punishment when convicted, or even keeping them in safe custody, a number of citizens resolved to take the law into their own hands. They accordingly organized themselves into a detective and protective force, with a fixed determination to punish those whom they should find guilty of the commission of any felonious act. They accordingly procured quarters in a building on the corner of Sansome and Bush streets. The numerous robberies, burglaries, and acts of incendiarism, induced them to form their determination.

About 9 o'clock on Tuesday night, a man carrying a bag containing something apparently quite heavy, attracted the attention of the Whitehall boatmen at their station on Central Wharf. He jumped into a boat with his bag, and pulled out toward the end of the wharf. But a few moments had elapsed before Mr. Virgin, a gentleman who keeps a shipping-office on the wharf, came down to the boat stand in pursuit of a person who had just robbed his office of a small iron safe, containing a considerable sum of money. The man with the bag was at once suspected, and a number of boatmen started immediately in pursuit. After a sharp pull they overhauled him, when he threw his booty overboard. After a very severe struggle, one party of boatmen succeeded in capturing him, while another fished up the bag, which proved to contain the stolen safe.

He was conveyed on shore and at once taken possession of by some of the Vigilant Committee, who conducted him promptly to their headquarters, where he was tried in presence of about eighty members of the concave, sitting with closed doors, by them convicted, and sentenced to be hung in the Portsmouth Square that very night. The precise mode of trial was of course a secret. During the time of its progress, the citizens had accumulated in large numbers about the building and in Portsmouth Square. The bell on the engine house at the latter locality having rung a signal to apprise the citizens of the proceedings going on. The populace were very much excited, but more orderly than we recollect ever to have seen such a numerous assemblage on any similar occasion.

Some disapprobation was manifested at the secrecy of the Committee's proceedings, but when the result was known, there was a very general approval manifested, although there were many who deemed the punishment of death too severe for the offence, and others thought he should be executed in

broad daylight. As soon as the sentence was passed, the bell on the California engine house, near by, commenced ringing the prisoner's funeral knell. Capt. Ray, of the Police force, applied at the door of the Committee Room, and demanded the prisoner, but was refused several times, and although others of the police force were on the ground, they saw it was of no use to attempt a rescue.

About 1 o'clock Mr. Samuel Brannan came out, and ascending the bank opposite, announced the result of the Committee's deliberations, stating that he had been fairly tried, convicted upon the strongest testimony, and offered no defence except a denial of the robbery. He gave the name of John Jenkins, and professed to be a native of London. Mr. B. stated that he had been allowed another hour to prepare himself for death, and that Rev. Mr. Mines had been sent for to visit him. The crowd present promptly approved of the action of the Committee. From that time the excitement began to increase, and the matter was freely discussed by knots of citizens at the various street corners, around the Committee-room, and in the square. A very large majority were evidently in favor of the execution.

The prisoner was perfectly composed during this time, and indulged in a cigar. The clergyman promptly responded to the request to pray with the prisoner, and remained with him for nearly an hour. If we are correctly informed, his presence had no particular effect upon the condemned man, who doubtless confidently anticipated a rescue by the police.

About 2 o'clock the doors of the Committee-room were opened, and the condemned was for the first time presented to the populace. He was a tall man of very great muscular development, and with rather a forbidding countenance. He was smoking a cigar, and appeared rather pale, but composed. His arms were pinioned, and his hands tied behind him, while he was surrounded by a rope thickly manned by armed men, many others closing on them, determined to prevent his escape. In this manner, followed by a large crowd, he was conducted to the public square. His arrival was announced with a shout and every description of vociferation—the wildest scene of confusion and excitement prevailing we have witnessed for a long time. The moon, obscured by clouds, shed no light, and the picture presented was wild and awful in the extreme.

Some person climbed the liberty-pole to rig a block for the execution, but a loud shout of "Don't hang him on the liberty-pole!" arose. Voices screamed out, "To the Old Adobe!" and a rush was made for that edifice, upon the corner of the square, formerly occupied as the Custom House. A rush was at once made for the end of the building, a block rigged and a long rope run through it. In the meantime a number of the police, who were on the ground, made several attempts to obtain possession of the prisoner, but they were roughly handled and prevented. Had they persisted, they would have been riddled with balls. Several citizens denounced the execution, and sought to aid the police.

The prisoner by this time was nearly dead with fear and rough handling, when a rush was made toward him, a noose thrown over his head, the rope manned by twenty ready hands, and the heavy form of the convicted felon swept through the air and dangled from the block. A few fearful struggles, a quiver of the heaving cord, a few nervous twitches, and the crowd gazed upon the lifeless corpse of him upon whom such speedy and terrible vengeance had been executed by an outraged people. As he swung to and fro, and turned round and round, a feeling of awe appeared to spread through the crowd, who could not be otherwise than impressed by the terrible occurrence. Slowly they dispersed, but when day broke, there were still many gazing upon the swollen, purple features of the doomed man.

At 6 o'clock the Marshal repaired to the spot, cut down the body and consigned it to the dead-house. Thus ended the first execution which ever took place in San Francisco, where more crime has been committed within the past year than in any other city of the same population in the Union, without one single instance of adequate punishment. Of the guilt of Jenkins there was no doubt. He has been known to the police for months as a desperate character from the penal colonies, where he had passed many years as a transported convict.

The Vigilance Committee, the *Alta California* says, is composed of some of the most respectable citizens of San Francisco, numbering about two hundred, who avow their willingness to be responsible for what they do. In consequence of the frequent crimes, and the failure to convict or punish the perpetrators, the Committee have declared their determination to suffer no criminal, when apprehended, to escape punishment, until the city is rid of the rogues who have so long infested it. They have established a "People's Court" for the trial of crimes, and have pledged themselves, in a series of resolutions, to support each other to the extent of their lives. They say that property and life are insecure, and that the authorities fail to afford the honest and orderly any protection; therefore further forbearance would cease to be a virtue. They have resolved to have the people determine by vote, whether robbery, &c., shall be visited by hanging, or some other punishment; but whatever mode may be adopted, they pledge themselves that no criminal, after a fair trial, shall escape punishment.

SUMMARY.

On Saturday night, the 12th, a train of passenger cars was thrown off the railroad near Schuylkill, by obstructions placed on the track. Benjamin McDaniel, of Philadelphia, was fatally injured. A man has been arrested on suspicion.

The "Sunbury American" of the 12th inst. says that a severe rain and hail storm passed over that place on the 3d. The wind was very high, and the rain and hail fell in torrents. Along the Limestone Ridge in Lower Augusta, the grain was badly cut, and the leaves of the young corn completely stripped from the stalks. As late as ten o'clock the next day, hailstones were found as large as hen's eggs.

At Taunton a few days ago, a young man named Smythe was engaged in painting the outside of an attic window of the brick mill, when the rope which held the plank on which he stood broke, and he fell a distance of fifty or sixty feet. He lived but about fifteen minutes after his fall.

Dr. Wright, of Knoxville, Tenn., while engaged in flogging one of his slaves, received several mortal stabs from the latter with a knife. He succeeded in killing the slave.

Mr. J. H. Alexander has observed, that the third day before the new moon governs the quarter-day of that lunation, and fortifies his own general observations by more strict ones at the Girard College, in which from three-fourths to four-fifths of the quarter-days turned out according to his rule.

Mr. Saltzstein, a merchant of Athens, Ill., received one or two boxes of goods from Europe. Five persons, who were present when they were opened, took sick and died. The disease soon spread among those who attended them, and among others. In one family six persons died. A panic at once ensued, when about half the inhabitants left the place. With one exception, the deaths have been among adults. A large number have fallen victims.

While the house of a merchant in San Francisco, containing all that he possessed, was in flames during the last conflagration there, coolly invited his wife to walk out and see the fire; when they had passed into the street he suddenly drew a revolver and shot her through the head, and then shot himself. He had lost everything he possessed at each of the two previous fires.

A letter from Paris states, that one of the royal family of Spain lately eloped with the cook of the palace, to the great scandal of the court.

In Alexandria, Va., a lawyer named Andrews slapped his slave boy on the mouth with the back of his hand; one of the teeth wounded the hand between two of the knuckles, from the effects of which Andrews died in a few days.

A doctor in Cincinnati was lately called upon to perform an operation upon the head of a young lady of that city. It appeared that she had been in the habit of twisting and tying her hair so tightly, that the scalp had become parted from the skull, and it was found necessary to open the scalp to remove the matter which had accumulated beneath.

A drunken row occurred among some Irishmen, who formed a part of a Catholic picnic party to Cochituate Grove, on the 17th, in which one of the actors was stabbed in the hand.

The Picton (N. S.) Chronicle mentions the death of Mr. John Chisholm, of East River, of dropsy. He had been tapped 228 times, by which operations 358 gallons of water had been taken from his body.

In New York, a man 74 years old, and worth half a million of dollars, was recently bitten by a mad dog, and died within five hours after the attack.

Gen. Talcott, has been convicted by a court-martial, of illegally contracting for a large quantity of cannon balls at the same time being in collusion with the contractor, of disregarding the orders of the Secretary of War, of falsehood, &c., and dismissed from the service.

Some girls in Winchester, Preble county, O., got into a quarrel about a swing, when one of them struck another so severely with a club, as to cause her death in a few days. The girl who struck the blow was arrested, but afterwards discharged.

Mr. Thompson, a wealthy planter of Mississippi, recently took with him to Cincinnati fourteen slaves, whom he intended to set free, and place on a farm which he had purchased for them in Mercer county, O.

The Plainfield Gazette says, that the clergymen of that place have resolved that they will not officiate at the funeral of any member of the order of Odd Fellows, or any other secret society, where the ceremonies of such societies are performed.

A slave trader in New Orleans named Creswell, recently died, liberating by will all his slaves, ninety-one in number. The will was contested by his executors, but was confirmed by the court.

Simeon Souther, a wealthy citizen of Hanover Co., Va., has been sentenced to the penitentiary for five years for whipping one of his slaves to death.

During fifteen days in June, nearly one million baskets of strawberries were brought into the city of New York from one locality in New Jersey.

During the week ending on the 12th, says the Independent, 321 children died in the city of New York, principally caused by the use of milk from cows fed on distillery slops.

Foreign News.

The Ecclesiastical Titles Bill passed the English House of Commons on the 4th by a vote of 263 to 46. The bill contained an amendment, which was strongly opposed by Lord JOHN RUSSELL, extending the penalty of £100 to the procuring, publishing, and putting in use of bulls, rescripts, &c., from the Pope, and authorizing private parties to prosecute, with the consent of the Attorney General. The result was received with loud cheers by the House. Previous to the vote, the Irish members withdrew; had they not done so, the amendment could not have passed.

The census returns from Ireland disclose the fact, that the population of that country is only 6,500,000! In 1821 the population was 6,801,827; in 1831, 7,767,401, and in 1841, 8,175,124, so that the population is less now than in 1821!

Public attention in Paris was absorbed by the anticipated report of the committee on the subject of revising the Constitution. The committee were to report on the 9th, the day the steamer sailed.

The *Giornale di Roma* of the 17th May publishes a sentence of the Supreme Tribunal of the Sacred Consulta, condemning PIETRO ERCOLI, aged 34, to the galleys for twenty years for attempting to prevent an individual from lighting a cigar he wanted to smoke!

The executions in Rome still continue. Two individuals were shot on the 10th ult.

The Roman Catholic Bishops of Wirtemberg, Baden, the Electorate and Duchy of Hesse, Nassau, Hamburg, and Frankfurt, have demanded the repeal of all religious concessions made since March, 1848, together with a list of no less than sixteen other claims, all of the most aggressive character, and aiming at rendering the church paramount to every other authority.

The war between the English and the Kafir tribes continues with fury. It bids fair to be one of extermination.

The Russians have suffered another severe defeat from the Circassians, who are again in the field with increased numbers and resources. The Russians lost 5000 men.

It is said that the Turkish Government will set Kossuth and the rest of his companions at liberty in September.

Children's Advent Herald.

The July No. of this paper is out. The contents are—The Child's Petition—Magna Carta—The Little Shovel—Have a Tattle—A Kind Act—The Child and the Butterfly—Nothing is Lost—Disinterested Benevolence—Houses in Thicket—Faneuil Hall, with a large engraving—What the Good Child Loves—Violence and Death—Vanity of the World—Exhibition of the Deaf and Dumb—Bad Temper—A May Walk—Scripture Questions on Forgiveness—Interesting Facts—Puzzles, &c. &c.

The Children's Herald is published monthly at 25 cents per year. Two copies (united) can be sent to one place for single postage.

BUSINESS NOTES.

J. P. Townsend—You owe on Herald \$2 40, from No. 472 to 534, end of present vol.

J. T. Dixon—Have received the amount of your former bill, and sent another bundle the 14th by express.

Daniel New—We send you the books you order, which you will see from the published prices in the Herald, including the postage on them, which we have to pre-pay, amounts to \$2 42; the postage on Herald you order to be sent to Rev. A. B. is 52 cents, and the balance we credit you on Herald to 34.

L. D. M.—T. G. Bryce owes 50 cents for two former vols. of the C. H. We send him again as directed.

C. A. Thorp—Mrs. R. P. commenced with No. 459, afterwards paid to 435, and now owes \$1 30. G. P. of L. is credited for v. 4.

E. Barry—The money you speak of was received and credited to you at the time. The bill was sent previous to the receipt of the money. All right now.

I. C. Wellcome—It was received and acknowledged in the Herald.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

E. T. BUSSELL, of Milroy, Ind., stops his paper, owing \$ 3 50

Total delinquencies since Jan. 1st, 1851. 143 33

To send Herald to POOR. 1 10

S. Stone 1 10

To Aid THE TENT OPERATIONS—C. Houghton 10 00

APPOINTMENTS, &c.

Bro. D. Campbell will preach at Colbourne Aug. 1st, 6 p m; Colburn, 3d, 11 A M and 5 p m; Bro. Pearce's, 5th, 3 p m; Toronto, 5th do; Bro. Griggs's, 7th do; Nelson, 8th do; Father Campbell's, 9th do; Bro. Burroughs's, 10th, 3 p m; Bro. Naves's, 11th, 6 p m; Deacon Howard's, 12th do; Bro. Truman Wilcox's, Norwich, 13th do; Mr. Lewis's, 14th. I will explain to the friends, when I see them, why I did not fulfil my last appointments.

There will be a Conference in Conway, Mass., in the vicinity of Bro. Pulsifer's, Aug. 1st, to continue over the Sabbath. I am now at liberty to visit and labor as the Church shall call. Letters may be directed to Bridgeport, Ct. L. ADRIAN.

Bro. F. H. Berick will preach in Lowell, (Masonic Hall,) the first Sabbath in August.

Bro. A. Sherwin will preach at South Newbury, Vt., Sabbath, Aug. 10th, and at North Danville Sabbath, 17th.

Bro. A. Merrill will preach at Bristol, Ct., Sabbath, July 27th; New Hartford, 28th, 5 p m; Winsted, 29th, 2 p m; Granville, Mass., 30th, 5 p m; Springfield, 31st, 7 1/2 p m; Brimfield, August 1st, 5 p m; Holden, Sabbath, 3d.

Bro. I. C. Wellcome will preach, Providence permitting, in the Partridge school-house, Whitefield, Me., Sunday, July 27th, at which time it is expected that a number will be baptized, and the Lord's supper administered.

I will preach at Morrisville, Pa., July 31st; Yardleyville, Aug. 1st; Philadelphia, 3d; Baltimore, Md., from the 5th to the 10th; Centre County, Pa., 14th and onward.

Bro. Hawkes will preach in Hartford the fourth Sabbath in July and the first in August, and Bro. Edwin Burnham the second.

Bro. F. McWilliams will preach at Lockport N. Y., Sunday, July 27th.

Bro. F. H. Berick will preach in Nashua, N. H., Sabbath, July 27.

There will be a Camp-meeting at Fingal, on the old ground near widow Burdine's, commencing Aug. 10th, at 3 p m, and continue over the second Sabbath. Friends are requested to have their tents up on the Friday previous to the meeting. Provisions will be made for horses on the most reasonable terms. Elder D. I. Robinson, of New York, and several others, will be present. Collections will be taken up to defray the expenses of the meeting. In behalf of the brethren, Lewis B. Payson, A. Weldon, D. Campbell.

A Camp-meeting will be held near Bro. Burroughs's, commencing Aug. 25th, at 3 p m, and continue five days. Friends will please to erect their tents previous to the day of meeting. Provision will be made for horses. It is hoped that a good number of friends will be present, as a consultation will be held at the close of the meeting, touching the best way of forwarding the cause. A collection will be taken up to defray the expenses of the meeting. In behalf of the brethren, J. Burroughs, W. Willard, W. Cornwell, D. Campbell.

A meeting will be held at Coburg, commencing Sept. 7, at 11 A M, and continue several days. Also one at Asa Spencer's, Sept. 11th, at 3 p m. Friends are invited to attend.

A Camp-meeting will commence in the Powley neighborhood Sept. 13th, at 3 p m, and continue a week or more, as duty may require. Friends will bring their tents. A collection will be taken up to defray the expenses of the meeting. As we want to circulate gratuitously a number of excellent tracts at all the above meetings, let all the friends of the Advent cause remember their responsibility to spread the light committed to them, and of which they will have to give an account. Bro. J. Powley, Peter, J. Campbell, of Huron, Peirce, and Truesdale, are invited. In behalf of the brethren, C. Powley, W. Jackson, D. Campbell. (Monitor & Messenger please copy the above.)

There will be a Camp-meeting at Northfield Farms, near the residence of Bro. A. Gage, commencing Aug. 20th, and continue over the Sabbath. We cordially invite all to this feast of tabernacles, for we believe the Lord will be with us, according to his promise. Brethren who can be requested to bring tents and provisions; arrangements will be made at Bro. Gage's for all others—the poor shall be fed, and have the gospel preached to them. Horses kept at Bro. Gage's. Bro. T. M. Preble and others will be in attendance to divide the word of truth. ANSON GAGE, S. W. BISHOP, S. W. SLATE, E. G. SCOTT, Committee.

There will be a Camp-meeting at Winsted, two miles from the depot, commencing Sept. 2d, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATHEWSON, H. MUNGER, Committee.

A Tent-meeting will be held in Charleston, R. I., to commence on Friday, Aug. 1st, to continue over the following Sabbath. The ground is within a mile and a half of the Caroline Mills, a little south of the rail-road. Elders Edwin Burnham and F. H. Berick are expected to be present. J. NOCKAY.

Bro. J. Cummings will commence a Tent-meeting at London village, N. H., Aug. 6th, to continue over the Sabbath. Bro. I. H. Shipman is requested to attend. M. L. BENTLEY.

Providence permitting, Bro. J. Cummings will commence a Tent meeting at East Weare village, N. H., Wednesday, Aug. 13th, and continue over the Sabbath. T. M. PREBLE.

Second Advent Big Tent Meetings.

A Second Advent Big Tent-meeting will commence at Richmond village, Me., Aug. 20th, to continue one week. As this may be the only great gathering of Adventists in this State this season, it is hoped that our brethren in all this region will take an active interest in it, and come prepared to labor for the salvation of sinners. Brethren who can do so, will see the propriety of bringing tents with them, in which to board and lodge themselves and friends, and thus avoid the necessity of speculating shanties. We can, with a little effort, make sufficient provision for ourselves in many places, and also for those who come from a distance, and who cannot bring tents, but who will be ready to pay for such accommodations as they need. Brethren will do all they can to accommodate brethren from abroad. The location is easy of access, being within one hundred rods of the river, where steamboats pass each way from Bath and Waterville several times a day, and but a few rods from the railroad depot, so that those coming in the cars from Boston, Lowell, Portland, Paris, Poland, Lewiston, or any intervening towns, will arrive at 7 A. M. Bro. Hume, E. Burnham, and F. H. Berick, are expected, and we hope our preachers in Maine will also come, that we may put forth a united effort to save a portion of this perishing generation, by sounding the proclamation of the soon coming judgment.

WM. C. HALL, D. ROBINSON, L. CURTIS, J. UMBREHDY, Committee; N. SMITH, I. C. WELLCOME, assistants.

Big Tent and Camp-meeting in New Haven, Vt., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

ADVERTISEMENT.

DEAR BRO. HAMES:—I wish you would put in your paper the following note, and have it published by looking up Deaford. If you please, for two months, and charge me accordingly. H. TANNER.

To the Readers of the Advent Harbinger:—

DEAR BRETHREN:—It will be recollected by you, that Elder Marsh, in his paper some time, I think, in January last, after reading my certificate in "Supplement" No. 2 of the "Herald," published a contradiction of the matter therein contained, claiming to take the same from my own proposition, which in my certificate was always the case, and which was dated 1848. In the Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

Receipts from July 15th to the 22d.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

H. L. Smith, 534; L. F. Allen, 560; C. K. Farnsworth, 534; E. Tompkins, 560; Elder C. M. Richmond, 560; A. Clark (was rec'd.) 630; Elder Edwards, 530; J. C. McKimney, 530; H. Bradley, 534; L. Dorsey, 560; L. N. Watkins, 560; H. R. Watkins, 560; H. Beebe, 560; H. N. Thompson, 534; L. C. Good, 560; J. C. Adams, 534; F. W. Walton, 534; S. Ogley, 560; S. Dobb, 542; E. Lee, 2d, 534; S. Lihner, 534; Z. W. Hoyt, 505; C. Marshall (and books), 534; Miss L. Weld, 534; A. C. Abell, 534; M. Daggett, 560; J. Brimley, 560; H. Moore, 560; Mrs. M. D. Chapin (two copies), 547; S. B. Rollins, 534; H. Dennis, 560; L. Darbee, 534; C. N. Ford, 436; D. Smecher, 560; N. Luther, 560; E. Williams, 560; A. A. Rathbone, 560; G. Greene, 560; A. Mace, 560—each \$3.

H. Emerson, 534; B. S. Reynolds (on acc't) 5; J. Bartlett, 536; E. W. Mead, 560; D. Grannis, 560; J. D. Reinhard, 534; H. Bishop, 560; D. New, 534; E. Barry, 542; J. Whitmore, 560; C. S. French, 560; D. Goodenough, 560; S. Very, 560; J. Campbell, 560; C. Babcock, 612; R. Round, 560; H. C. Hopkins, 560; S. D. Hopkins, 560; E. C. Adams, 534; J. Lyon, 536; A. Sherwin, on acc't; Elder J. Tucker, 560—each \$2.

W. B. Gillingham, 560; W. A. Pay (two copies and C. H. to 534); T. P. Hedrick, 560; T. D. Grove, 560—each \$3—F. H. Berick, on acc't; S. Stone, (and books, sent), 556—each \$5—P. Johnson, on acc't—\$6.